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# CONTENTS

*DOMINICANA is indexed in The Catholic Periodical Index.*

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FRONTISPIECE .....	226
THE BALL AND THE CRIB .....	Urban Corigliano, O.P. 227
JOSEPH KNOCKS (poem) .....	Sebastian Carlson, O.P. 231
ETERNAL LIFE BEGINS .....	Fabian Mulhern, O.P. 232
THE MAGNIFICENCE OF MATRIMONY .....	Vincent Ferrer Hartke, O.P. 237
SIMPLICITY AMID SOPHISTICATION .....	John Thomas Ford, O.P. 243
"PEACE; FEAR NOT" .....	Sebastian Carlson, O.P. 248
A SOLDIER AND SANCTITY .....	Donald McMahon, O.P. 259
A ROMAN CONVERT .....	Reginald Coffey, O.P. 265
OBITUARY—REV. PATRICK BENEDICT DOYLE, O.P. ....	269
REV. JOHN CLEMENT GILROY, O.P. ....	270
FRIARS' BOOKSHELF .....	271
CLOISTER CHRONICLE .....	287
INDEX TO VOLUME XX .....	305

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**J. M. J. D.**

6  
7  
1  
2  
7  
3  
8  
9  
5  
9  
0  
1  
8  
5



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# DOMINICANA

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Vol. XX

DECEMBER, 1935

No. 4

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## THE BALL AND THE CRIB

URBAN CORIGLIANO, O.P.

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OR while all things were in quiet silence and the night was in the midst of her course, Thy Almighty Word leapt down from heaven from Thy Royal Throne."<sup>1</sup>

It may well be that this inspired prophecy was first uttered by a direct ancestor of our Divine Lord, for the book of Wisdom has been attributed to Solomon of the royal line of David. However that may be, centuries after the voicing of the prophecy and about ninety years after its actual fulfillment, St. John, illumined by the inspiring flame of the Holy Spirit, burst forth into that paean which has echoed and reechoed down the corridor of time and space for two thousand years. Daily, in the Mass and at the sound of Angelus bells, the Christian world bends its knee in grateful recognition of a tremendous fact: "And the Word was made flesh, and dwelt amongst us."<sup>2</sup>

Until the factual point was proven in the year one, it was as if some artful master of sculpture had begun to work on what he intended to be his masterpiece, and having proceeded as far as the pedestal, felt that he could not even begin in the delineation of that which was to crown the base of his work. The actualization of the statue remained a hope, a desire, an ideal. For centuries people gazed with awe and admiration upon this beautiful pedestal, the while their secret hearts wondered and speculated as to what precisely the sculptor had in mind when he first took chisel in hand. Then came the day when this same master in art with a stroke of supernatural genius created the masterpiece worthy of the pedestal. It was a masterpiece of flesh

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<sup>1</sup> Wisdom 18, 14-15.

<sup>2</sup> John, 1, 14.

and blood and bone—but from whose eyes there shone the light of God, from whose lips there poured forth words of divine authority, and from whose heart there flowed divine love wherewith the world was to be enkindled into a new and superior life; His hands possessed the healing touch of God and His feet were swift to the poor, the humble and the sinner.

The stupendous fact of the fulfillment of the prophecies is told in a simple yet tremendously effective manner by St. John in his Gospel. "In the beginning was the Word," he wrote with his aging hand, "and the Word was with God, and the Word was God."<sup>3</sup> "And the Word was made flesh, and dwelt amongst us."<sup>4</sup> It is sheer folly to assert that a human person of his own ability could have penned such sublime words in the recording of an event which had occurred only ninety years before, within the memory of living men. The phrase has all the earmarks of a divine movement behind a human agent. John simply stated the fact that "the Word was made flesh, and dwelt amongst us." It is the "good tidings of great joy" chanted by the angelic choirs on the bleak hillsides of Judea; it is the Evangel in a sentence, the whole Gospel in epitome.

Rivers of ink have flowed in description, denunciation, praise and proof of the Incarnation. Souls have been given the means of salvation and bodies will resurrect to a new life in virtue of the Incarnation. Faith, hope, and charity are enhanced and the natural virtues acquire a deeper significance; human nature has been apotheosized in the Person of Jesus Christ; earth has flowered into a paradise of hope—all because of the Incarnation. It is the pivot upon which our civilization turns. The ancients hoped for it and since the year one millions have placed their hope in it. It is the peak of human history, an advantageous point, from which the mind and heart of man are enabled to view life and happiness in terms of the eternal. "Happy fault" whose glorious Redeemer was the God-Man,—so sings the Church. In the Incarnation, Supreme Goodness is the adequately proportionate answer to the fall and the almost insuperable evil it entailed.

Let us mentally reconstruct the scene of the Nativity, when for the first time the human senses of an Incarnate Good took cognizance of the world of men He had come to save. Luke is the sole Evangelist who writes of that unforgettable night when Christ was born amidst men unconscious of their Saviour. "The night was in the

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<sup>3</sup> John 1, 1.

<sup>4</sup> John 1, 1.

midst of her course," when to the sound of angelic harmonies the Word which had been incarnated nine months before was brought forth, wrapped in swaddling clothes, and laid in a manger. Here was to all external appearances but a little mite of helplessness, a little Jewish baby, but in Whom the Messianic hope found its fulfillment, in Whom Abraham rejoiced, for he saw His day and was glad. The Christ, the Mercy and Truth of God, "emptied Himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man."<sup>5</sup> And His name is Emmanuel, God with us. This thought has been beautifully expressed in verse:

Mercy and Truth chose midnight's hour to meet;  
 Rightousness in a stable kept her tryst,  
 With "Peace on earth," the one the other kist.  
 Out upon time's crude floor there crept a Child,  
 Alpha and Omega. They it was that smiled  
 Out of His own into His mother's eyes

Peace was established once again between the Father and His erring children. Peace of soul, peace of mind and heart, peace that comes from faith, the peace of Christmastide, all these were effected by the Incarnation, with this provision, however, that men acknowledge Christ and His mission.

The birth of Christ as an historical fact is too firmly founded in truth to be gainsaid even by the most blatant rationalist or skeptical agnostic. They admit that a man who was called Christ was born, lived and died; but that a Jewish baby, born some two thousand years ago, was God,—that is a "hard saying" and they will not accept it. To these hard-shelled pagans, steeped in an irrational prejudice, we but present the fact of the Incarnation. We deliberately decline to contest the issue against the arms of irrationality, especially when their doctrines, (for they have doctrines), are but a bundle of defensive justifications of an indefensible flight from God Who is the author of reason. We shall rather concern ourselves with those Christians who professing to follow Christ nevertheless live their lives in a way opposed to His mandates and example; we direct our exhortation to those who, believing in the Incarnation and all that it implies, have relegated it to a place of trifling importance in their lives.

Christmas for some is not Christ's Mass anymore. The anniversary of Christ's birth has become a gala occasion for indulging the natural man to the detriment of his supernatural life. But what is

<sup>5</sup> Philippians, 2, 7.

demanded is a grateful appreciation of the meaning that Christ's coming has for us; our daily lives must manifest that appreciation.

For the majority of us Christmas is filled with joy and peace because it commemorates the Incarnation, in which God did not disdain to take on the figure and form of flesh "on account of us and on account of our salvation." Indeed, He did not stop at the Crib but went further to Calvary and the Cross to prove His love for us.

Catholics, to whom God has given His gift of the true faith, see Christ Himself in the small white Host uplifted for adoration on Christmas Day. And they rejoice, for He has come unto His own. To be with the children of men is His delight, but His desire goes deeper. He wishes to find a resting place within our souls on that day above all days through Holy Communion. For those who do receive Him in the spirit in which He came, the world loses its attractions; they are presented with the legacy of divine sonship by adoption. Even those who do not admit that a link has been forged between heaven and earth by the Incarnation must acknowledge that "since Christ came into the world, there has no longer been a world without Christ. He entered into it like a dye, the stain of which no amount of washing will remove; like a drop of God's blood which remains ineffaceably there."<sup>6</sup>

Finally the Incarnation has conferred upon "men of good will" the freedom of the sons of God. May we possess this freedom of the son of God and may the influence of the Incarnation in our lives save us from the spirit which Edna St. Vincent Millay laments in her "To Jesus on His Birthday."

For this Your Mother sweated in the cold;  
For this You bled upon the bitter tree,  
A yard of tinsel ribbon bought and sold,  
A paper wreath, a day at home for me.  
The merry bells ring out, the people kneel.  
Up goes the man of God before the crowd,  
With voice of honey and with eyes of steel  
He drones Your humble Gospel to the crowd.  
Nobody listens. Less than the wind that blows  
Are all Your words to us, You died to save.  
O Prince of Peace, O Sharon's dewy Rose,  
How mute You lie within Your grave;  
The stone that angels rolled with tears,  
Is back upon Your mouth these thousand years.

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<sup>6</sup> *Burden of Belief* by Ida Coudenhove.

## JOSEPH KNOCKS

### A Monologue

SEBASTIAN CARLSON, O.P.

Hallo! Who's there? One minute, till I draw  
This bolt.—Well, greybeard, speak! The air is raw,  
And I am clad for bed, not porch. What would  
You? Room? The inn is down the street. You should  
Seek there, not call us thus from bed, old clown!—  
You've sought, you say, nor found in all the town  
A place? Too bad.

I would that there could be  
A room here for you. But Philosophy  
Sits stern-browed in my upper-room, and frowns  
O'er musty tomes. Across from him, in gowns  
Of royal purple clad, dwells Pride, and sways  
My heart. Below, my Aphrodite stays,  
Delights my days, and pleasure consecrates.  
No room for you!

—But who is she that waits  
Thee, lonely in the night? I marked her not  
Till now, when yonder star gleamed out and brought  
His beam straight down upon us. . . .

—Splendid ray,  
Whence is thy light, and what is't thou wouldst say?  
What message from above. . . .

Forgive me, friend!  
I rant! Its beam o'erpowered me. So, an end  
To foolish fancies. Look though, how its bright  
Effulgence days the dark, and how its light  
Still shine so sweetly on the brow of her  
That waits you!—What ails her? Is she ill? What, sir?  
Her hour at hand? Then quick! A cave's nearby,  
Back of the house. Quick take her there, and I  
Will send a servant by and by.

—Yes, dear,  
I come. A man and's wife sought room. You fear  
That star's too bright for sleep?—It brings to mind  
Such hopes and dreads. . . .

Yes, Love. I'll draw the blind.

## ETERNAL LIFE BEGINS

FABIAN MULHERN, O.P.



HE world has often stopped to scratch her head at the anomalies which crop up in the lives of her intellectual giants. Genius has been branded erratic because it has so often deviated from the beaten path of the generality. Indeed, a host of anecdotes, cherished as history, have embalmed the foibles of learned men whose learning has long since been forgotten. The fringe is an object of wonder; the garment itself is passed over. Socrates' bald head and cantankerous wife, Diogenes' lamp and tub, Isaac Newton's fits of abstraction, Edison's hours of sleep—all these are known to people who know little more of the characters to whom they belonged. Puzzling and therefore interesting is the enigma of intellectual greatness wedded to singular and extraordinary traits. Yet nothing, I suppose, does the populace deem more enigmatic than the spectacle of profoundly learned men who have strode the wide halls of knowledge stooping to enter the dream house of fantastic belief. This is considered an anomaly worthy of the name. Pet foibles can be understood; all men have them. But science and faith in the same individual,—horrors. The wonders of the world hold nothing greater than this. Holding on to a kink and wisdom, this is amusing; adhering to the dogmas of the Catholic Faith and wisdom, that is just a brain cracker. It has probably caused some to repeat, in more prosaic fashion perhaps, the sentiment of the poet that "Great wits are sure to madness near allied, and thin partitions do their bounds divide."

Church-going assigned as a proper task for women is the outgrowth of this divorce between Faith and Reason handed down at the bar of popular opinion. The tradition of woman's ineptitude for genuine intellectual attainment and the current idea that the feminine element of the human race lives on its feelings give birth to the attitude of making religion the lady's job. She can not think very capably so give her an outlet to her desires in some faith or other. Lean learning makes a fat faith. Our great male makes mock of mystery for the grey matter under his scalp renders unnecessary any flight to a futile faith. Belief in a creed places the bar sinister on a man's in-

tellectual standard, because in Faith there is none of the rich blood of reason; it is vitalized by a weak stream of urges and desires. Yet legions of voices from history past and present are raised to protest this judgement. Lives which are marked with signal achievements in every branch of science and human knowledge stand forth to give the lie to the assertion that Faith of its nature excludes the intellectual. Not pigmies either are these men, nor were their contributions to science only mediocre. In astronomy, in biology, in physics, in anatomy, their names still live. Nor is it with theories or opinions that they are associated but with laws and principles and methods which are the very alphabet of their respective subjects. Yet these men who had outstripped their fellows in the wisdom of this earth would tell us that they had no less sure knowledge of their Faith than they had of their science.

The Catholic scientist knows and he believes. In knowing he believes, and in believing he knows. Pasteur, through the glass of his microscope, saw the multiplying bacteria in his test tube of gravy. His name has become a household word through that experiment. On its findings governments everywhere have enacted rigid laws on the sterilization of food products. A loud laugh would probably greet the endeavor to tell an enlightened intellectual that the caption "Pasteurized" on top of the bottle from which was taken the cream for his morning coffee, was traceable to the Faith of a nineteenth century Frenchman. But the contention would be true. Faith runs all through the fabric of everyday life. It plays an important part in all scientific inquiry; in the scientific inquiry of others as well as of Pasteur. Through the lense of his microscope he saw the phenomenon which has initiated the modern method of food preservation. He believed in that microscope. Experience, present and past, furnished him a reason for thinking it true. The apparatus was true; what it revealed would be true. Through it he saw a few centimeters of meat gravy growing moldy with age and containing millions of tiny entities multiplying every minute. With mental eyes, he saw the mysteries of God. His Faith was not a microscope for it could make no analysis of the things it looked on. It could not part the outer veil of the Infinite to search the ceaseless activity of the Almighty, as his microscope could peer through the greasy liquid to see the life within it. But, though not a microscope, his Faith was a glass which showed him in some way the mysteries of God. He had reason for holding the facts which the instrument in his laboratory showed him, because it was true, authentic. More reason had he for holding the doctrines exposed to him by Faith, for he knew that the medium by which he



saw them was more certainly true. That medium was God. God's truth was more certain than the truth of any microscope. If what he saw by Faith could not be put down in minute and exhaustive detail on finely ordered charts such as he used for his chemical experiments, the fault was in the inability of his mental eyes to grasp those truths. Like an X-ray machine, Faith shows truth. It pictures all that lies hidden in God, but only in shadowy fashion. That it shows truly is certain, for its light is the word of God.

This is the whole background of Faith,—assent of the mind to doctrines because God has revealed them. It is intellectual acceptance on the authority of another. Take away the value of authority and scientific achievement would be seriously retarded. Authority is a stream which nourishes the tree of human knowledge. Dam up the stream and if the tree does not wither, still its fruits will be fewer. The scientist shut away in his study, noting carefully the results of an investigation, brings into play different sorts of mental acts, acts used by all people, those who dig tombs as well as those who dig in tomes. In every notation there is an unconscious assent to the rudimentary principles, the first rays of knowledge to cast themselves over the waking mind—that a man who is alive is not dead, that half a pie is more than none, that you can't eat your pie and have it, and so on. Also he has the long-worked-for conclusions which come from garnering bits of knowledge and putting them together. He compares and argues and deduces and so comes to conclusions. Were these the only sources upon which a man could rely, the span of a human life would be all too insufficient for an exhaustive study of any one field of knowledge. This scientist, and any scientist, and anyone at all assents to truths which he did not know naturally and which he could never have figured out for himself. He accepts countless statements on authority. He believes things even in his scientific works. Doubtless, Luther Burbank, unbeliever though he was, in his work of plant-grafting assented to and used the principles worked out by Mendel two generations earlier. Copernicus overthrew the geocentric theory of the universe centuries ago; in our own day his teaching is among the a, b, c's of Astronomy. A Catholic scientist assents to the testimony of a fellow scientist and he assents to the doctrines of his Faith. What is the difference between the two acts? This is the difference: he accepts the other's word, knowing it may be wrong; his assent to the Faith is unquestioned and precludes any fear of error for the speaker of its doctrines is God who can neither deceive nor be deceived. That the doctrines are not completely comprehended does not matter. The reasonable mind sees that in bowing



down to doctrines veiled in the shadows of incomprehensibility but mounted on the unshakeable pedestal of God's authority, man's intellect is raised and enlightened, for then it is in contact with Truth itself.

When John Stoddard and Alfred Noyes, agnostics, men accustomed to say yea only to that which fell within their vision, embraced the Church, they made an act of Faith in her doctrines. The charge would be made, perhaps with a kind of pity, that they had allowed their minds to be saddled with the creeds of priestcraft, that they had given up the wider freedom of thinking their own thoughts for the empty formulas of a formless faith. Yet, in reality, by binding themselves they became free, by accepting the ideas of God they were in touch with wisdom unlimited. Saddled indeed they were. Bridled and saddled and reined that they might walk straight to Truth and not go off the road. Their act of faith gave intellectual allegiance to the Creeds, external expressions of doctrines grounded and founded on the word of God. Formerly they had followed a limited good, sought a walled in truth; now they were in contact with a good unfettered, and united to a truth without boundary. The Church and her Creeds are but means to show men a truth their own efforts would fail to strike, however straight their aim. They are the guide lines which offset man's chronic tendency to error.

Faith is generally handed the leper's garment of "feeling" by those who live on their feelings. A modern college lad in all the cocksureness of youth tells a Catholic editor: "Shut up in your own little world you do not even dream of the dominance of free thought in our educational institutions." Aside from the fact that we can thank Providence that our dreams are not concerned with such stuff, the remainder of his little sentiment needs distinction. We will admit the "dominance" and wink at the "educational" institutions, but what dominates them is neither free nor is it thought. Rather, in aiming at a freedom from thoughts which seem to hurt, a domination by desire is effected. Pride of intellect and fear of what accepting the Faith may lead to are the things which keep a man from the Faith. Contemporaneous education offers thought which frees from truth and freedom which fastens to evil. The welter of conflicting opinions which issue from the pens of college professors, and the unbridled rowdyism which characterizes the average campus indicate the kind of thought and freedom which is the achievement of modern education. It lacks that element which is the essence of education—leading the mind to truth which abides always. One Truth alone abides al-

ways. It is the Eternal Truth, and Faith is the way by which the intellect reaches it.

John Moody calls the history of his conversion, *The Long Road Home*, and it is well named, for I suppose the Church does seem like a home after one has been wandering about the dead-end alleys of modern thought. But, while by Faith "Eternal life is begun in us," it brings us to accept things which appear not. Only when those things do appear will we be really home, so we are still on the road going home. Faith is the aurora of beatitude, the first rays of eternal life which shine in the darkness of this way. It is the light before sunrise. It shines before us lighting up somewhat the home which is ahead of us. We are like travellers climbing to our mountain home in the early hours of the day before the sun has broken over the horizon. Home is there in the distance. The figure we love is at the gate. We see them both in shadow, only in dim outline. When at last the sun bursts forth in one glorious blaze of light, then we shall see before us in all their beauty the home and the beloved face. On the way up we saw them in very truth but only through the shadowy darkness; arrived, we shall see them as they are.

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## THE MAGNIFICENCE OF MATRIMONY

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VINCENT FERRER HARTKE, O.P.



F, when in a reading mood, you wandered over to the family book-case to find something to dip into, and, by chance, your search was halted by a scuffed text-book bearing on the pressed pages between the book's covers a crudely printed slogan which read: "Open All Nite," you might have been intrigued into glancing through this martyred member of the educational hand-maidens placed in the restless hands of your thirteen year old son. You might have found there such doggerel as:

It was a day in balmy September,  
That I shall always remember.  
Ah! How my heart throbbed as I did gaze  
Upon the girl whose face I had seen in a dreamy haze,  
Etc., etc., etc.,

You would put that book by with a smile, a wistful smile telling that hazy scenes of your own yipping puppy-love were frolicking across the verdant background which forever shrouds memories of childhood days.

Caught for the moment by reminiscence you might have reached for that bulkier book belonging to your high-school son, with the hope that he, too, might have whiled away some time in creating some such "literary gem" for the lady of his fancy. Surely enough, he, too, has felt the urge and splashed forth with:

Her hair is raven.  
Her kisses craven  
By him, whose heart  
With hers a part  
Dost make a haven.

This time kindly pity would tinge your smile. You would think, no doubt: "Why, the big, good-natured lummoX! He ought to know better."

Your youngsters' attempts to lure the muse of verse to perch up their heaving shoulders might have urged you to take down a book

of poems to appease that early desire for something to read.

Perhaps fortune smiled upon you and you found on casually opening your anthology of poems such lines as these:

The love of marriage claims, above  
 All other kinds, the name of love,  
 As perfectest, though not so high  
 As love which heaven with single eye  
 Considers. Equal and entire,  
 Therein Benevolence, Desire,  
 Elsewhere ill-join'd or found apart,  
 Become the pulses of one heart, . . .  
 And, both to the height exalting, mates  
 Self-seeking to self-sacrifice . . .  
 (When purest) this one love unites,  
 All modes of these two opposites, . . .  
 Chiefly God's Love does in it live . . .

Were you not familiar with the poet, immediately you would have wondered who could have penned such thoughts extolling so exquisitely, not the loves of boyhood or youth, but that love of loves, that love found in the union of man and woman, husband and wife.

You would be interested to know that the poet who wrote this poem was extolled by his brilliant contemporary, Francis Thompson, as "the greatest genius of the century." Consequently you should learn much if you pause for a while to consider this particular poem, "A Wedding Sermon," which you have in hand.

As to the man behind the poem it is interesting to note that the Englishman Patmore was born in Woodford, Essex in 1823. At the age of thirty-nine he was converted to Catholicism. Before Patmore's lofty spirit returned to the Source of All Beauty in 1896 his growth in grace was such that his poetry was lifted to heights approaching the mystical magnificence found in the works of St. Theresa of Avila and her spiritual son, St. John of the Cross.

In Coventry Patmore, distinguished no less for his critical essays than for his poems, you have found a poet who made the burden of his song Mary the Virgin Mother and marriage. Consider his appreciation of his Heavenly Queen, the inspiration for his glorification of womanhood: "The Blessed Virgin the holiest and humblest of creatures; crowned with the honor of bearing God in her womb, is the one woman in whom womanhood has been perfected, and in whom the whole of womanhood has been more or less constituted and glorified"—"the creature of God rather the sole than the first"—"in whom are gathered up the ends of everything." Then consider what Eleanor Downing's exhaustive study of Patmore's creed pertaining to marriage reveals: "Man holds to woman the relation that God

holds to man. As the image of God is reflected in man, so is the potential beauty of man's soul mirrored in woman; and as man draws woman to him, so does God 'the great *positive* magnet of the universe,' attract man to Himself."

With the above remarks by Patmore in mind your interest in the lines of "A Wedding Sermon" would be centered on what Patmore would reveal about his beliefs, views and teachings about your own state in life, the married state, all of which are vitally important in a world drugged and enchanted by the passing, perishable appearances of things.

Any thorough investigation into the life and works of Coventry Patmore reveals a man whose works rose out of his consideration of marriage as a state, in the ordinary course of life, which is a symbol of God's Divine Love. The marital union Patmore writes about is sanctified by the sacrament of Matrimony whence comes the grace necessary for the married state. Man is rightly considered by Patmore as the temple and likeness of God. The temple, man's physical body, is dominated by a regent, Soul, which seeks to be united with Him, to whose image it was created. With the help of God each individual soul selects the way by which it will strive to attain union with God. One of these ways is to fetter the soul with the "three-fold golden chain," Poverty, Chastity and Obedience, three vows which bind the soul to God. But the religious state is not chosen by all, and Patmore realizing this discusses another way. This latter is the way which most souls select—the union of marriage, which Patmore holds to be a foreshadowing of the bridal romance between God and the soul. This marriage union is made in the form of a contract. This contract, a blending of two lives into one is written in the spirit. "Lover and Mistress become sensibly one flesh in the instant that they confess to one another a full and mutual complacency of intellect, will, affection and service, with the promise of inviolable Faith." In this union the sexual element finds its proper place, being sublimated to a degree that aids man in grasping the supernatural significance of marital relations. Marriage of the type set forth by Patmore always contains the intention of producing offspring, and this begetting of offspring likens marriage to the Trinity.

With this introduction to the poet you may turn to "A Wedding Sermon" to cull carefully the exquisite thoughts on the union of husband and wife.

Look to the thoughts that are couched in these lines treating of the bride and bridegroom as the "unwrought material of marriage."

"Lovers once married, deem their bond  
 Then perfect, scanning nought beyond  
 For love to do but to sustain  
 The spousal hour's delighted gain.  
 But time and a right life alone  
 Fulfill the promise then foreshown."  
 "... You have heard  
 Your bond death-sentenced by His word."

Were this union to be debased to a merely physical thing, lacking the spirit, it would be the repugnant thing set forth by Patmore in the lines:

"Spirit is heavy Nature's wing,  
 And is not rightly anything  
 Without its burthen whereas this,  
 Wingless, at least a maggot is,  
 And, wing'd, is honour and delight  
 Increasing endlessly with flight."

Then let Love's latest bonded captives behold Patmore's masterly insight and proposal of what must be the true foundation for matrimonial success:

"Love's best is service, and of this  
 However devout, use dulls the bliss,  
 Though love is all of earth that's dear,  
 Its home, my Children, is not here: . . ."

Powerfully Patmore goes on to point out a source whence springs binding power to grapple husband and wife into a closer union. This is the same ageless guidance given throughout the centuries by the wise and holy Mother of men, the Church.

"... On babes, chief fount  
 Of union, and for which babes are  
 No less than this for them, nay far  
 More, for the bond of man and wife  
 To the very verge of future life  
 Strengthens. . . ."  
 "And though true marriage purpose keeps  
 Of offspring, as the centre sleeps  
 Within the wheel, transmitting thence  
 Fury to the circumference,  
 Love's self the noblest offspring is,  
 And the sanction of the nuptial kiss; . . ."

For the practical guidance of the groom there are sage words of advice:

"Who tries to mend his wife succeeds  
As he who knows not what he needs. . ."  
". . . . Confusing her  
Who better knows what he desires  
Than he, and to that mark aspires  
With perfect zeal, and a deep wit  
Which nothing helps but trusting it."

Note the majestic sweep and penetrating insight with which  
Coventry Patmore develops the process of marital unification:

"God, who may be well  
Jealous of His chief miracle,  
Bids sleep the meddling soul of man,  
Through the long process of this plan,  
Whereby, from his unweeting side,  
The wife's created, and the Bride. . . ."  
". . . . He to his glad life did annex,  
Grows more and more, by day and night,  
The one in the whole world opposite  
Of him, and in her nature all  
So suited and reciprocal  
To him especial form of sense,  
Affection, and intelligence,  
That, whereas love at first had strange  
Relapses into lust of change,  
It now finds (wondrous this, but true!)  
The long accustom'd only new,  
And the untried common; . . ."  
". . . . If, then, years have wrought  
Two strangers to become, in thought,  
Will, and affection, but one man  
For likeness, as none others can,  
Without a like process, shall this tree  
The king of the forest, be,  
Alas, the only one of all  
That shall not lie where it doth fall?"

Our Divine Lord said: "Unless ye become as little children, ye  
shall not possess the kingdom of heaven." Of the hidden delights  
and the gay games known to every husband and wife, Patmore wrote:

"On pleasures that so childish be  
They're shamed to let the children see. . . ."

Now go on further with Patmore through the years of married  
life to look back in retrospect to that now distant newly-found joy of  
early wedded days. On pining for what used to be and seems to be  
no more:

I do not say love's youth returns;  
 That joy which so divinely yearns!  
 But just esteem of present good  
 Shows all regret such gratitude  
 As if the sparrow in her nest,  
 Her woolly young beneath her breast,  
 Should these despise, and sorrow for  
 Her five blue eggs that are no more.  
 Nor say I the fruit has quite the scope  
 Of the flower's spiritual hope.

Much, much more is there to be found in this poem. Volumes have been written about the other works of Coventry Patmore. How much has been written, and how much remains to be written about the mystical Patmore! What study there is in tracing the influence of Patmore's years spent in studying the *Summa Theologica* of St. Thomas. But as you read "A Wedded Sermon" and go on to his other poems you can read through the words of Patmore and find that he has written on the familiar pages of your own wedded life. Patmore, as now you have found, views Matrimony as a Catholic should. Further, in the poet's work marriage is magnificent. Shane Leslie tells you: "Patmore has placed marriage (in entire antithesis to Meredith's *Modern Love*) upon the pinnacle of Romance" and "to him Marriage was not the dull drug that lovers are sugar-snared into swallowing like children in some old-fashioned apothecary's, but the apotheosis of Love itself."

Here then is your wedded troubadour singing of the love of husband and wife with tenderness, thoughtfulness and sweeping grace. It is not given to all to sing of marriage as Patmore sang, but it is given to all to make of marriage a spiritual song with swelling tones that blend with the angelic choirs in a hymn of praise to Him who has joined man and woman together until death.

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## SIMPLICITY AMID SOPHISTICATION

JOHN THOMAS FORD, O.P.

What soul soe'er in any language, can  
Speak Heaven like hers is my soul's countryman.



THESE few lines penned by a seventeenth-century Catholic poet, Richard Crashaw, significantly expresses the universality of Catholic spirituality. His work little known today, was a genuine contribution to English poetry of his time for it was both "Catholic and catholic."<sup>1</sup> Crashaw, a convert to the faith, found inspiration in the principles and devotions of the Catholic religion. The fruit of this inspiration is an achievement unfettered by the limitations of any single culture or society; it was deeply influenced by the ancient classics and by Spanish and Italian literature.

In the ancient religion whose praises he sings Crashaw appreciates one of its most remarkable characteristics,—its adaptability to all times, to all countries and to every class of society. National boundaries are unknown to the Church in her glorious mission of leading souls to their one true country. Today as in past ages she throws open her arms to all men, be they white, black or yellow, rulers or subjects, master or slave, rich or poor. In her embrace not only a select few but all may find a holy peace and true freedom. In attaining this peace and freedom they do no violence to their manner of life. A peasant of the Middle Ages could be a happy, hard-working peasant and a fervent Catholic; an American Indian on embracing Catholicism need not cease to be a good Indian. A professional man of our own day finds a wonderful harmony between the duties of his professional life and those of his religious life.

Just as Catholicism is perfectly adapted to all conditions of life it transcends even more completely provincialism and nationalism. One can not associate the religion of the languid, pleasure-loving Mohammedan with the life of a hardy Eskimo. The imaginative, esoteric religions of the East have but little

<sup>1</sup> Brother Leo, F.S.C., *English Literature*, p. 267.

appeal to the solidly practical mind of the average Englishman. The stern inflexible Protestantism of northern Scotland might have been adapted in some measure to the seventeenth-century Scot: to an emotional Italian or a vivacious Spaniard such a religion would be most disagreeable. Yet people of all minds, Latin, Slavic, Teutonic, Oriental, find in Catholicism a religion eminently fitted to their native temperaments and cultural background. It is the only religion which all the peoples of the earth may embrace with adequate freedom for the development of their national life and culture.

The universality of the Church is such that it transcends not only national characteristics but forms of government as well. For centuries under her wise direction there have flourished empires, monarchies, and republics. Her supranationalism is well manifested by the fact that she does not depend on any one type of government, on any one national temperament or culture. Yet, so universal is Catholicism that no nation can claim it as exclusively its own.

We need not go far to find examples of this adaptability of Catholic spirituality. It is clearly evidenced in the lives of three children who lived and died in our own times. One of these children lived in France, another in Italy and the third in Spain. All three were alike in their passionate love of God; in a similar way did they all try to be worthy of God's love, by an almost perfect correspondence to His grace. Although they all arrived at the love of God by traveling in the same direction their ways of making the journey identified them as true children of their age, of their own cities, and of their own countries.

Anne de Guigné was born two years before the outbreak of the World War near Annecy in France. She was a proud, strong-willed child and during the first four years of her life was very much intent on having her own way. A marked change took place in her life at the time of her father's death. She was just four years old. How much she understood of death we do not know for the workings of a little child's mind escape our penetration. She did however understand that by death we pass from this world to God. With this in mind she definitely resolved to make herself as pleasing to God as possible. She realized that the best way to please God was to be good; the surest way for her to be good was to obey her mother. She still had the same tenacity of will; her struggle to subdue this will was violent; yet in a short time her victory was complete.

About this time too Anne began to look forward with a passionate desire to that day when she would receive her First Communion. So well was she prepared to receive this Sacrament a year later that a learned priest called in to examine her (she was only five years old) said of her: "I hope you and I may always be as well prepared as this little girl is." The love in her heart at the time of her First Communion grew and grew until it filled her whole life. God had given Anne great graces; He now gave her an opportunity of manifesting how perfect had been her cooperation. She was taken ill in her tenth year and throughout the long months until her death two years later she stayed very close to God. The flower of obedience bloomed so wonderfully in her soul that the very last act of her life was an act of obedience.

Like Saints in the Church throughout the ages Anne's spirituality was in perfect harmony with her national temperament. Her father, true to the traditions of his family, had laid down his life on the fields of battle for his beloved France. Anne inherited his soldierly courage and love for country. She could not give her life for her country but what little she could do, she did willingly and cheerfully.

In many respects the life of another child of our times, Maria of Padua, paralleled that of Anne. To her too God gave but a few short years to scale the rocky heights which lead to sanctity. By nature Maria was proud and dictatorial, intensely sensitive; she would not suffer the least contradiction or opposition to her own will.

Born at Padua in the same year as Anne this extraordinary child did not attain sanctity all at once. But from the very dawn of reason she loved Jesus Christ with a fervor that called down upon her the richest graces from God. By this mighty help of God and with the aid of a truly Christian mother she gradually developed into that sweet, gracious child who faced terrible torment with a courage reminiscent of the virgin martyrs of the early Church. At ten years of age she entered on a siege of suffering which she embraced lovingly for Jesus Christ and bore patiently until her death five years later. Throughout these long years she possessed in her spiritual life that fine balance between contemplation and external activity which characterizes true apostolic zeal. Maria offered every suffering for the salvation of souls praying the while for the grace to abandon herself completely to the divine will. By the wonderful action of

grace her strong resolute personality underwent a great change—another verification of the principle that grace does not destroy but rather perfects nature. In this age of physical softness and moral weakness, by her patience and cheerfulness she exposed the true spiritual doctrine on suffering, and indeed very acute suffering, which ended only with death in June 1927.

Maria was a child of modern times. She lived to see the New Italy rise in the feverish activity of the years following the World War. While this Italian child never expressed her love of country in the glowing terms of Anne de Guigné she undoubtedly loved Italy. Confidentially, as if telling a secret, in a letter she reluctantly admits that one of the greatest trials of her illness is the necessity of remaining far from her "beloved Padua." Maria was true to the finest Italian traditions and to those of Padua, that Christian city which has sheltered so many of God's elect.

Antonito Herrera was born at Santander in Spain in August 1920. In the few brief years of life allotted to him he attained a degree of sanctity usually reserved for those who spend a long lifetime making themselves fit subjects to appear before God. There is a marked resemblance between Antonito and Maria of Padua; to quote his biographer: "both had a proud, imperious and impetuous nature to conquer and both conquered it by the grace of God. Neither found the task of self-conquest easy, but they both persevered, and confident not in themselves but in God in a short while accomplished much, for they gained the most glorious victory of all, the victory over themselves."

Yet they were not entirely alike in the manner by which each strove for perfection. Maria sanctified herself through suffering; Antonito by a very systematic process tried to eradicate his imperfections. Gifted with a keen intellect he soon realized that these faults kept him from his beloved Jesus. Very well then, they must go! Anger, pride, envy and avarice (this last was stubborn) each was attacked in turn and each was displaced by its opposing virtue. Neither pride nor presumption prompted him to say: "We can pass over anger and revenge because I have overcome these sins," or "of the seven deadly sins I have only avarice." He is simply stating facts; so complete was his confidence in God's grace that he did not even fear their return. And as a matter of fact his acceptance was so perfect that a fault once driven out did not return. By the time of his death Antonito had overcome in his simple and direct

way the last of his deliberate faults, that of avarice (if a desire in one so young to save small sums of money may be called avarice). This eight year old Spanish boy did not undergo the terrific suffering of his companion in Christ, Maria of Padua. Yet in his last illness he too offered every trial and pain to Jesus whom he had grown to love with that passionate ardor peculiar to his race.

There are traces of his high strung, imperious Spanish nature all through his life. In addition, we find that he demanded that those whom he helped spare no pains in their efforts toward a greater love of God. When chided by his father about his apparent timidity Antonito promptly replied that this timidity would vanish in the face of duty. "If Spain should go to war I would defend my country and with the help of God I should be able to do like David who alone killed the giant Goliath." What a complete realization of his duties did this boy possess, of course of his unique duties to God, but also of his duties to his fellowman and his countryman.

All three children were very much alike but each manifested individual and national characteristics. Christ was the common Father of them all, but in their childlike fervor and simplicity each went to Him in a different way. Anne's life was a model of obedience; Maria's love stood the crucial test of suffering; Antonito set out, seriously and with determination, to root out every trace of imperfection. Anne de Guigné loved France with the love of a true patriot. Maria of Padua could not be entirely happy away from her native city. Antonito Herrera was willing to defend Spain with his life.

Here is a living example in our own times of that beauty in Catholicism of which the poet Crashaw sang three hundred years ago. All nations can look to the Church as their mother; not one of them can lay claim to being her only child. Catholic spirituality is a flower native to no one soil; it flourishes alike under the blazing sun of the tropics and in the atmosphere of the icy wastes of the poles. We come upon this flower everywhere and at all seasons, tinted differently here and there yet always vigorously and beautifully the same.

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## "PEACE, FEAR NOT"

SEBASTIAN CARLSON, O.P.



OUR MINDS AT CHRISTMAS—how rich they have been made by the thought of Christ's birth, long ago. The soul's bright galleries are splendid with representations of a little Babe, smiling from a manger; of His Virgin-mother, kneeling in awe beside Him; of His foster-father, mystified by all these things; of a cave in a hillside near Bethlehem, where earth received this priceless Love-token from heaven; of Angels summoning with song a few shepherds to this Word that has come to pass; and of a Star that guides Wise Men to the stable-palace of the King of Kings. This collection of images is augmented and enhanced, too, by the dear associations and memories that we carefully gather up from our own lives and fondly add to it, year after year. And amid that great variety there is subtle unity—one characteristic that marks every item; a dominant tint that out of the many brings one; a single perfume that pervades these galleries. This characteristic, this tint, this perfume,—what is it but peace?—the peace that the Angels sang, that Mary felt and knew; the peace of Christ, Who is "the Prince of Peace." This is the "gift for mortals, old and young," that the Holiday Season brings in its gracious hand. We conceive of the social Christmas as hilariously gay, but of the personal and religious Christmas as full of inward quiet and holy joy.

### I.

#### Our Need of Peace; Motives for Seeking It

1. *For this generation, internal peace is the gift to be begged perseveringly from God, not only at Christmas, but every day of the year. We need concord, it is true, between man and man, between nation and nation, between race and race. Unspeakably we need it; but far more deeply than concord, we need the peace of the individual within himself. The men and women of today manifest a pitiable lack of tranquillity; we are characterized by psy-*

chologists and sociologists as the "Nervous Age." They tell us that out of every ten children born in the State of New York, one will receive treatment in a hospital for nervous disorders at some period or other during his life.<sup>1</sup> This is to say that one of every ten inhabitants of the great eastern metropolis will some day lose his mental balance temporarily or permanently, and be classed among the partially or completely insane. Such prevalence of mental disorders is not confined to one city, but is found in a slightly smaller percentage throughout the nation. The causes of this lamentable state of affairs are legion. Heredity is one of them, but is by no means the chief; disease, particularly social diseases, contribute largely; but perhaps the most important cause of all is *loss of mental balance*.

The mind as well as the body is a delicate thing; constant care is required to preserve its health. Lack of physical hygiene results in physical disease; lack of mental hygiene in mental disease. Physical disease means that some bodily organ is out of order; mental disease, that *some mental power is out of order*. And this signifies that there is not sufficient PEACE in the soul; for peace is the tranquillity of order, and is present only when all the powers of the soul are *in order*, only when each power keeps its place.

The nervous individual, despite his tendency to nervousness, is apt to laugh at the matter and put it from him with ridicule, underestimating the likelihood of his becoming 'touched' or 'queer,' as we say. Certainly, he thinks, he will never be the doomed victim of the ten. But let him consider the age in which he lives, and the influence that it and its inventions have upon him. All day long, noise drums at his ears, and through them at his brain; at night it breaks his sleep. Aeroplanes over head and automobiles in the street shriek out blatant advertisements; radios yell with static; flat-wheeled streetcars and aged, overloaded trucks thunder by on the broken pavement; whistles pierce the air, newsboys shout raucously, drills and noise-devices are busy minutely, hourly, daily. With speed incredible two decades ago, Mr. Ordinary Citizen is whisked from home to his place of work, from work to home, here and there, up and down, everywhere. His whole physical life is speed, hurry, and rush; and, unless he struggles strongly against the usual course of nature, his mind will soon bow itself down

<sup>1</sup> R. W. Murray, *Introductory Sociology*, Figures and statistics given on page 186.



before suggestion, and accustom itself to undue precipitation in its own operations. Not even those who lead a partially retired life can find an environment free from noise and speed and the worry they engender; professional men, students, and religious are affected almost to the same degree as laymen by their external surroundings. But this is not all; noise and speed are mere external factors, and exert direct influence on the senses alone. Only indirectly can they affect the mind. But the structure of the mind itself lay man open to the loss of tranquillity, since it is composed of different parts, each of which seeks its own distinct satisfaction. His yearnings and cravings and desires, his *appetites*, pull him to this side and to that; the mind avidly seeks knowledge, the will good, the senses pleasure and enjoyment. Each tendency is strong, and thus he is drawn in all directions; he is 'distracted.' Because of his very constitution, he tends to lose peace in these searchings for various satisfactions.

Here then are compelling motives for the quest of peace: *Nervous disorders are prevalent, and no man has any guarantee that he will not succumb to one of them. They are caused for the most part by loss of mental balance, by destruction of the mind's peace; hence the only surety against them is this inward orderliness.*

2. *Peace is obtainable.* One of our poets rather cynically wrote:

"Hope springs eternal in the human breast:  
Man never is, but always to be blest."

His sentiment can not be applied to the search for peace. Man can obtain it, for the Son of God has come to give it to him,—and not a mere tranquillity of mind in bad fortune, nor a stoicism insensible to joy and pain alike, but true *peace of soul*. Of the Messias and His coming, Isaias prophesied: "His name shall be called God the Mighty, the Prince of Peace; His empire shall be multiplied, and there shall be no end of peace."<sup>2</sup> On the night of Christ's birth, the heavenly choir sang that the Savior's presence meant "Glory to God in the highest, and on earth peace to men of good will."<sup>3</sup> This was the Angel's explanation of the Incarnation: Peace. When the Child grew to manhood and began His mission, what promise did He make His followers? "Come to Me, . . . and ye shall find *rest* for your

<sup>2</sup> *Isaias ix, 6-7.*

<sup>3</sup> *Luke ii, 13-14.*



souls." <sup>4</sup> What was the legacy He left His Apostles the night of the Last Supper? "Peace I leave with you, My peace I give you . . . Let not your heart be troubled, nor let it be afraid." <sup>5</sup> Finally, what was His repeated greeting when He met them after His Resurrection? "Peace be to you." <sup>6</sup>

St. Paul, who understood so deeply the mystic meaning of the Incarnation, and spoke of it so flamingly and so beautifully, characterized Jesus Christ in these simple words: "He is our peace." <sup>7</sup> Explaining this, St. Thomas comments: "That is, (Christ is) the cause of our peace. . . . We adopt this type of expression when everything contained in an effect depends upon its cause, as when we say of God that He is our salvation; for whatever salvation we have is caused by God. And likewise, whatever peace we have was caused by Christ. So also was whatever ability we have to draw nigh (to God), since when a man is at peace with another, he may with security walk with him,—draw nigh to him. That is why St. Paul said, 'He is our peace.' " <sup>8</sup>

3. *Importance of peace shown by Faith and authority.* Experience, then, shows that peace is necessary, and revelation declares that it is within our reach. But even independently of our own present-day need for it, we may draw from many other sources the same conclusion, namely, that inward calm and quiet are most important elements of the Christian life. We have seen that Our Lord's sojourn on this earth in our human nature was meant to bring us peace; certainly the Eternal Wisdom would not have employed such a stupendous means for giving us this gift unless it were essential to our well-being. The same thing is evident from St. Paul's frequent allusions to it in his Epistles; from the Church's regard for it, as shown for instance in her Liturgy; from the counsels of spiritual writers; and even from the teachings of psychologists.

*The Apostle of the Gentiles* begins each and every one of his Epistles with a salutation in which he wishes his readers "grace and peace from God our Father, and from the Lord Jesus Christ." <sup>9</sup> Writing to his spiritual son, Timothy, he begs from

<sup>4</sup> Matt. xi, 28-29.

<sup>5</sup> John xiv, 27.

<sup>6</sup> Luke xxiv, 36; John xx, 19 and 26.

<sup>7</sup> Ephesians ii, 14.

<sup>8</sup> *Comment. on the Epistle to the Ephesians*, ch. 2, Lecture 5.

<sup>9</sup> E. g., Rom. i, 7; I Cor., i, 3; II Cor., i, 2; Gal., i, 3; Eph., i, 2; etc.

God for him "grace, mercy, and peace."<sup>10</sup> From the Epistle to the Hebrews alone is this expression absent; yet it begins by announcing the Incarnation, which we know is the Mystery of Peace. The Angelic Doctor explains St. Paul's formulary in his Commentary on the Epistle to the Romans.<sup>11</sup> "The good things that he (Paul) wishes for them are grace and peace. The former of these . . . is first among the gifts of God, for by it the sinner is justified. . . . The latter, peace, is the last (gift), because it is made perfect (only) in the bliss of heaven . . . For peace will be perfect when the will rests in the fullness of every good, and obtains immunity from every evil. 'My people shall sit in the beauty of peace.'" Commenting on the two words again in the second Epistle to the Corinthians,<sup>12</sup> St. Thomas adds: "Peace is the last of all good things, for it is a general end (i.e., purpose, *finis*) of the mind; in whatever sense peace is taken, it has the nature of an end: peace is the end in eternal life, in government, and in social life."—Not only in the salutations of his letters, but again and again during their course and in their conclusions, St. Paul repeats his wish, or exhorts the Christians to keep their souls at peace. We give a single example. In the fourth Chapter of his Epistle to the Philippians, he prays for them in these words: "(may) the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus."<sup>13</sup>

Throughout her Liturgy, and especially in the Mass, the Church counsels peace to the faithful, and prays for it. In the prayer after the *Pater Noster* (*Libera nos quaesumus*), the celebrant beseeches God "mercifully to grant peace in our days . . . that we may be always . . . secure from disturbance." Then, as he makes the sign of the cross three times over the chalice with a particle of the broken Host, he says aloud, "The peace of the Lord be always with you." In a moment he is repeating the *Agnus Dei*, and the third time he begs the Lamb of God to grant us peace. To perfect his preparation for receiving the Body and Blood of his Lord, he enters into the sentiments of the next prayer of the Canon: "Lord Jesus Christ, Who saidst to Thy Apostles, Peace I leave with you, My peace I give you; look not upon my sins, but upon the faith of Thy Church: and vouchsafe to grant

<sup>10</sup> I. Tim., i, 2; II. Tim., i, 2.

<sup>11</sup> Ch. I., Lect. 4, fin.; cf. also the *Commentaries on II. Cor., Coloss., I. Thess., II. Thess., Titus*, at the chapters and verses given in note 7.

<sup>12</sup> Ch. I., Lecture I, med.

<sup>13</sup> Philippians iv, 7.

her peace and unity according to Thy will." Thus at one of the most sacred parts of the Mass, at the moment when the unbloody sacrifice of Jesus Christ is about to be completed, the Church keeps before the mind of her minister her own quest for peace.

*Spiritual writers*, inspired and uninspired, and those whose office it is to direct out steps heavenward, try hard to make us realize the necessity of peace, and urge it upon us. The Psalmist asks, "Who is the man that desireth life?" and answers his question by enumerating the ways of fulfilling that desire. "Keep thy tongue from evil . . . Turn away from evil and do good; seek after peace and pursue it."<sup>14</sup> The Prophet Zacharias gives as "the word of the Lord," this terse precept: "Only love ye Truth and Peace."<sup>15</sup> St. Paul exhorted the Romans, "Let us follow after the things that are of peace."<sup>16</sup> To the Ephesians he wrote: "I beseech you to keep the unity of the Spirit in the bond of peace."<sup>17</sup> These texts refer to interior as well as to exterior peace. The author of the *Imitation* devotes several chapters of his work to an explanation of what true inward peace is, and how it is to be obtained and preserved and increased.<sup>18</sup> The first lines of "St. Teresa's Bookmark" refer to it:<sup>19</sup>

"Let nothing disturb thee,  
Nothing affright thee."

*Psychologists* insist on tranquillity and serenity of mind as necessary for the full development of personality and the maintenance of mental health. The authority of Dom Thomas V. Moore, M.D., suffices for this point: "(every man) has a duty to harmonize his own interior life so as to maintain interior peace and mental stability and thus attain that fullness and perfection of beauty only to be found in a noble character."<sup>20</sup>

<sup>14</sup> Ps. xxxiii., 13 ff.

<sup>15</sup> Zacharias viii., 19.

<sup>16</sup> Romans xiv., 19.

<sup>17</sup> Ephesians, iv., 5.

<sup>18</sup> Bk. I., ch. 6, 11, 17; Bk. II., ch. 3, 6; Bk. III., ch. 7, 11, 23, 25, 38.

<sup>19</sup> Longfellow's translation.

<sup>20</sup> *Principles of Ethics*, Ch. V. We refer the reader also to the discussion of mental hygiene in Fr. Murray's *Introductory Sociology* (pp. 218-221), reviewed in this issue of DOMINICANA.

## II.

## The Nature of Peace

The preceding lengthy discussion of motives urging us to seek for peace was deemed necessary because of the prime importance of possessing and maintaining tranquillity of mind and soul in the midst of life's disturbing factors. We turn our attention now to peace itself, considering its nature, its species, and its source or principle.

1. St. Augustine defines peace as *tranquillity of order*,—that is, the tranquillity that results from the presence of order and the absence of disorder. *Order* is an arrangement of like and unlike things, and an arrangement that puts each one of them into its proper place; so peace consists in this, that everything be made to keep its place. To have peace, man must 'keep his place' with regard to God, with regard to his own self, and with regard to his neighbor. Mind and soul must be kept subject to God. His lower nature, which he has in common with the beasts of the field, must be kept as subject as he can keep it to his reason and his will; for it is these two powers that make him superior to brute animals, and distinguish him from them. As to the relation of these faculties, the will must follow the commands of the intellect. Finally, man must keep his place with regard to his neighbor.<sup>21</sup> He is a delicate bit of machinery pieced together by the Divine Workman and fitted into the great machine of the universe. If he gets 'out of gear' with himself, he can not do well the work assigned him by God; if he gets out of gear with those about him, he can not contribute his share to their part of the work; and if he gets morally out of gear with God Himself, judged from the supernatural plane, he is almost useless, and ceases to participate actively in the work of the machine. He must get back into gear; he must find his place; he must reestablish order; he must secure peace.

With such thoughts as these in mind, St. Augustine wrote:<sup>22</sup> "Peace is serenity of mind, tranquillity of soul, simplicity of heart; it is the bond of love, and the fellowship of charity." According to the Angelic Doctor, "serenity of mind refers to the reason, which ought to be at liberty, and not bound or absorbed

<sup>21</sup> *Comment. on the Gospel of St. Matt.*, ch. V, 2, fin; and on the Gospel of John, ch. 14, Lecture 7.

<sup>22</sup> *De Verbis Domini*.

by any inordinate affection. Tranquillity of soul refers to man's lower nature, which ought to remain undisturbed by molestation from the passions. Simplicity of heart refers to the will, which ought to tend entirely to God, Who is its object. The bond of love has reference to one's neighbor, and the fellowship of charity, to God.<sup>23</sup>

If man is to be at peace with himself, then, everything within him must be in as much order as he can maintain. He is a complex being; part of him tends one way, and part another. Even the same part may tend simultaneously in two or even more directions. He may find, for instance, that his will desires what is truly good, but that his lower nature inclines to what is evil. He may discover, too, that his will itself is tending to several things that he can not have at one and the same time. He must, therefore, urge his entire soul to move in a single direction; into opposing tendencies he must introduce order. He must arrange and unite the various motions of his soul; and when he has accomplished this unity, he will find peace.<sup>24</sup>

But this must not be understood. When St. Thomas says that reason ought not to be absorbed by inordinate affections, and that man's lower nature must remain undisturbed by the passions, he refers only to affections and passions that are voluntary. When he declares that we must arrange and unite the various motions of the soul, he means that we must *strive* to arrange and unite them. This is an extremely important point, and the understanding of it is essential to our subject. In this life, man can not be free from involuntary uprisings of the passions and emotions, nor can he hope to prevent unwished for desires of things he should not seek. Over his sense-impressions, imaginations, and yearnings, he has not complete control. Yet such things as these need not disturb his peace as long as they remain involuntary. Passion can clamor uproaringly for satisfaction, and refuse to be reasoned to: it can riot and rebel against man's better nature, and continue its vicious onslaughts for days at a time; yet the soul unwillingly suffering these attacks can remain profoundly tranquil and calm; for it is in the subjection of the will to God that peace essentially consists. We would repeat again that this truth is of utmost importance for an understanding of genuine quiet of soul.

<sup>23</sup> *Comment. on the Gospel of St. John*, ch. XIV., Lecture 7.

<sup>24</sup> *Summa Theol.*, II-II, q. 29, a. 1.

2. *The various species of peace.* Although every Catholic is able to find peace in this life, yet at its best it will be *imperfect*, for while we are in the body we can possess it without disturbance either toward ourselves or toward our neighbor or toward God. As we have just said, "Peace is begun here, but not perfected, for no man can have the tendencies of his lower nature completely subject to reason. As St. Paul said, '... I see another law in my members, fighting against the law of my mind, and captivating me in the law of sin that is in my members!'"<sup>25</sup> "It is imperfect peace that is possessed in this world, for even though the chief motion of the soul is brought to rest in God, nevertheless there remain certain disturbing elements both within and without, that bother this peace."<sup>26</sup> Here below, then, our peace can be but imperfect; but in heaven it shall be *perfect*. There it will consist in "the perfect enjoyment of the Supreme Good. By this enjoyment, all the desires and cravings and yearnings (*appetitus*) of man are united and brought to rest in one single thing; and this is the last end of the rational creature, man."<sup>27</sup> Of the heavenly Jerusalem, God promised through Isaias, "Behold, I will bring upon her as it were a river of peace."<sup>28</sup>

The peace of the just is *true*, but that of the sinner is *false*. When Christ said, "Not as the world gives, do I give to you," He distinguishes His peace from the peace of the world. They differ "first in their aim; for the peace of the world is directed toward quiet and undisturbed enjoyment of things temporal... But the peace of the saints is directed toward eternal goods. Therefore the sense of Christ's words, 'Not as the world gives, do I give to you,' is, 'not for the same purpose; the world gives unto the quiet possession of exterior things, but I give it unto the obtaining of things eternal.' Secondly, these two differ as the counterfeit and the genuine. The peace of the world is counterfeit, because it is merely external;... the peace of Christ is genuine, because it is both external and internal... Thirdly, they differ in their completeness. The peace of the world is incomplete, since it is unto the quiet only of the outward man, and not of the inner man. As we read in Isaias (ch. LVII., 21), 'There is no peace to the wicked, saith the Lord God.' But the

<sup>25</sup> *Comment. on the Gospel of St. Matt.*, ch. V, 2, fin.

<sup>26</sup> *Summa Theol.*, II-II, q. 29, a. 2 ad 4.

<sup>27</sup> *Ibid.*

<sup>28</sup> *Isaias xlvii*, 12.

peace of Christ brings quiet both within and without: 'Much peace have they that love Thy law' (Psalm CXVIII., 165)."<sup>29</sup>

3. *Peace the effect of charity.* We have seen that peace is "tranquillity of order," that it is found in man when his whole being is subject to his reason, and that it is either perfect or imperfect, false or true. In order to have a still clearer notion of it, let us now inquire its source or cause or principle—that is, the root from which it springs.

As was explained before, a twofold union is required for peace. The various powers must be brought into unison, and made to tend in one direction. Further, the individual's will must be in harmony with the will of his neighbors. Now *both these unions are caused by charity.* Charity causes the former, since it makes us love God with our whole heart and direct all things to Him. Thus all our powers are directed toward one end. Charity likewise produces the second union, for it makes us love our neighbor as ourselves. Loving him thus, we wish to fulfill his will, just as we wish to fulfill our own.<sup>30</sup>

Charity, therefore, is the real source and cause of peace; peace is one of the effects of charity. But this divine virtue is found only in the souls of those who are in the state of grace; consequently, peace belongs only to the just. A soul in mortal sin, or a soul still laboring under the burden of original sin, can not have true peace. "There is no peace to the wicked," because their highest faculties, their intellect and will, are not subject to God. The just alone possess peace, being at peace with God. Therefore they may and can enjoy peace with their neighbors and with themselves. This great blessing, as we shall see later, no man, no tribulation, or trial, or suffering, can take from them; never need they lose it.

Thus, every Catholic has peace who is free from mortal sin. And as he betters himself spiritually by freeing himself from venial sin and by advancing in charity, his peace increases. It is in direct proportion to his conformity of God's Will, which is that we be as perfect as He Himself is. What Dante made the Blessed in heaven say, we may say, too: "In His Will is our Peace."<sup>31</sup>

<sup>29</sup> *Comment. on the Gospel of St. John*, ch. xiv, Lect. 7.

<sup>30</sup> *Summa Theol.*, II-II, q. 29, a. 3.

<sup>31</sup> *Paradiso*, Canto IV, line 85.

With this thought, let us return in imagination to the cave in the hillside at Bethlehem and contemplate in the manger there Him Who is our peace. What Divine repose and Godlike tranquillity! At this, His entrance into the world, He whispers to His Father Who is in heaven, "I am come to do Thy Will." We can see other similar words on His lips: "I always do the will of My Father." He is subject here to Mary and Joseph; He is subject to sinners; He is subject to the entire world! His will is conformed indeed to God's Will, and He is at peace. O Lamb of God Who takest away the sins of the world, *grant us peace.*

(The means of obtaining peace will be discussed in a future issue.)



## A SOLDIER AND SANCTITY

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DONALD McMAHON, O.P.



O the assertion that "Chivalry is dead," Kenelm Digby in his *Maxims of Christian Chivalry* replies: "what is accidental and not necessarily connected with the inmost soul of Chivalry may indeed have its destined period. The plumed troop and the bright banner and all the quality, pride, pomp and circumstance, of feudal manners may pass with the age which required these, but what essentially belongs to this great cause must endure to the end. Although all other things are uncertain, perishable, and liable to change, this is grafted upon deep and indestructible roots which no time can weaken and no force can remove."

Again, if the demise of Chivalry occurred with the passing of the great orders of knights, to what shall we attribute the spirit that animated a Padraic Pearse, a Joyce Kilmer? and the thousands who gave their lives for the advancement of human science and knowledge? Not all were desirous of fame, glory, wealth, or power. There was something generous, something heroic about all which commands attention and respect. It is this generosity, this heroism that constitutes Chivalry, for Chivalry is but "a name for that general spirit which disposes men to heroic and generous acts and keeps them conversant with all that is beautiful and sublime in the intellectual and moral world." Heroism alone will not constitute the truly chivalrous man; that is why knighthood declined. For knights were no longer generous, no longer moral, and they became but a band of mercenaries whose skill at arms was at the command of him who could pay the highest price.

There is no more severe trial of a man's heroism than death; no surer sign of his generosity than charity; no greater test of moral virtue than purity of life; no more positive indication of intellectual integrity than adherence to truth.

These and more were the possession of Charles George Gordon or, as he is more generally known, "Chinese" Gordon. Neglected by the country he served, he bore hardships and death unflinchingly; for the poor and derelict his purse was ever ready; even in his own day

he was known as the "purest man in the British Army"; against oppression and injustice his voice was one of the few to be heard.

Charles Gordon was born at Woolwich, England on the 28th of January, 1833. His parents were members of the Church of England and though many of his ancestors had died in defence of the Catholic faith. Little is known of his boyhood beyond his attendance at school in Taunton. It was but natural that the son of a family renowned for its soldiers should have been intended for the military profession. Accordingly, in 1848 he entered Woolwich Military Academy and at the end of four years was sent to Chatham for further studies in the arts of war.

His first military service was during the Crimean War at Balaklava, whither he had been sent as an engineer. Here his position was a minor one, and upon the completion of the war he spent the next four years in study and travel.

China, the land of his destiny, was the next scene of his military operations. He had been sent here in 1861 as Captain of Engineers. With the defeat of the Imperial Chinese troops, little was left for him to do beyond the ordinary round of army life. However, in 1860 the Taiping Rebellion had begun in the southern province of China and, because of the danger to the foreign residents, the English and French made common cause with the Imperial troops against the invaders.

One army in particular had resisted the rebels with great success. It had been organized and led by an American civilian, Ward, who possessed extraordinary skill and ability as a military leader. In the two years of his command, the force had fought some seventy engagements without suffering defeat. For this it had received the grandiloquent, and characteristically Chinese, title, "Ever Victor-Army." Unfortunately Ward was killed in 1862, and in his place another American, Burgevine, was named. Because of his temper and lack of control he was dismissed, and an Englishman, Holland, was appointed. It was during his commandery that the army suffered its first series of defeats. Out of these arose a spirit of mutiny and dissension, and a new choice had to be made. Gordon, now a Major, was selected in March, 1863.

Upon his assumption of the command he had promised that he would clear the rebels from their position in eighteen months, a task which the Imperial armies had been unable to do in fourteen years. It would be tedious to explain how this was accomplished. What is more enlightening is an incident which is characteristic of the man. The rebels in a certain city had agreed to surrender on the condition

that their lives would be spared and to this Gordon had pledged his word. Upon the capitulation a frightful butchery took place. Later, for his part in the capture of the place, Gordon received a medal and ten thousand taels from the Chinese Emperor. When the formal presentation was made, Gordon took the rescript of the Emperor and wrote upon it his "regret that owing to the circumstances which occurred since the capture of Soo-chow, he was unable to receive any mark of his Majesty the Emperor's recognition." This frankness the Chinese recognized to be but the expression of the man's integrity, and, despite other declarations of a similar character, he was presented with citizenship in the Chinese Empire, an honor few of his race ever received.

To Gordon's direction was entrusted the construction of forts on the Thames River at Gravesend. Here he encountered the abject poverty so prevalent in the England of his day. Characteristically, his efforts to better these conditions did not consist in a mere protest at their cause, rather they involved his personal goods and salary. Never a wealthy man—the medal he had received from the Chinese Emperor had made its way to a charity fund in Coventry—by dint of sacrifice and labor he succeeded in alleviating much of the misery of the place. The recipients of his generosity were not mere clients or cases, and in spite of the cares and worries attendant upon his position, he yet found time to keep in close touch with all. Of this concern one who knew him intimately writes: "in his sitting room Gordon had a big chart of the world, with pins stuck in it, marking the probable positions of the different ships in which his 'kings' (as he called them) were sailing. He thus followed them in his thoughts, and was able to point out their whereabouts to their friends when they came to inquire about them."

It was at this time too, that he began to record his spiritual thoughts and meditations to his sister. That one should have a deep spiritual life and should speak of it, of itself should cause no surprise, for there have been and there are men and women who have done so. What does cause wonderment is that in this case it is a soldier and at a time when rationalistic and atheistic thought was the commonplace of England. More, the reserve for which Englishmen are famed would seem to prohibit the expression of such sentiments as "My God has been so faithful! and kind! all through my troubles, that I can recommend Him to you" or "Oh! if we were content to have God's will instead of our own, we should be happy."

Much of the theology of his letters and reflections, it is true, is erroneous; yet he arrives at many profound truths. Perhaps it was

because, as his biographer, Butler, puts it: "Absolutely without a parallel in our modern life, Gordon stands out the foremost man of action of our time and nation, whose ruling principle was faith and good works. No gloomy faith, no exalted sense of self-confidence, no mocking of the belief of others, no separation of his sense of God from the everyday work to which his hand has to be put; no leaving of religion at the church-door as a garb to be put on going in and taken off coming out; but a faith which was a living, moving, genial reality with him, present always and everywhere, shining out in every act of his life, growing and strengthening as the years roll on, filling the desert with thought and lighting the gloom of tropical forest, until at last it enables him to sit quietly and alone, watching with light heart and pleasant jest the great cloud drawing nearer in which his life is to go down."

The sharp division in our own day between religion and the duties and offices of life is the cause of much of the unrest, dissatisfaction, and unhappiness of men. When Christian principles are divorced from business, pleasure, or government, a social upheaval is imminent. Gordon's recognition of this fact and his efforts to make Christianity live in his own life and actions (whether they concerned Emperors or beggars),—these alone would make him conspicuous in any age.

Consequently we should be surprised not at the errors of his theology, but rather at the fact that the circumstances of his age, race, and position in life permitted any theology at all, much less its practice.

At the invitation of an Egyptian Minister in 1872 he became Governor-General of the "Province of the Equator" and of this place he writes: "no one can conceive the utter misery of these lands, heat and mosquitoes day and night the year round," but, delightfully, in another letter, "I prefer it infinitely to going out to dinner in England." His work here was to open up the Nile River to the Equatorial Lakes, subdue the hostile natives, and break up the slave trade. In 1876 he was given the Governor-Generalship of the entire Soudan, and after three years of the most feverish activity, the hopelessness of the task is forced upon him. Of the slave trade he says: "I declare I see no human way to stop it. When you have got the ink that has soaked into blotting paper out of it, then slavery will cease in these lands." With dishonest government officials he waged continuous war, and to crown his troubles, those for whom he had worked hardest betrayed him. His messages were distorted and he

was made to appear disobedient, inconsistent, and insubordinate. His return to England was anything but that of a hero.

In an age of the most violent antipathy towards Ireland and her Catholicism, his views are refreshing. "I must say from all accounts, and my own observation, that the state of our fellow-countrymen in the parts I have named (the south and west of Ireland, then devastated by famine) is worse than that of any people in the world, let alone Europe. I believe that these people are made as we are; that they are patient beyond belief; loyal, but at the same time broken-spirited and desperate, living on the verge of starvation in places in which we would keep our cattle. The Bulgarians, Anatolians, Chinese, and Indians are better off than many of them are. The priests alone have any sympathy with their sufferings, and naturally alone have a hold over them. In these days, in common justice, if we endow a Protestant University, why should we not endow a Catholic university in a Catholic country? Is it not as difficult to get a Five Pound note from a Protestant as from a Catholic or a Jew? . . . Our comic prints do an infinity of harm by their caricatures. Firstly, the caricatures are not true, for the crime in Ireland is not greater than that in England; and, secondly, they exasperate the people on both sides of the Channel, and they do no good. It is ill to laugh and scoff at a question which affects our existence."

Throughout his life Gordon had ardently hoped to visit the Holy Land. Duty had interfered but in 1833 he was able to gratify this desire. From the year spent here came his "Reflections in Palestine," a series of meditations on Scriptural texts and studies upon the topographical features of the locality. In the latter are found his attempts to place the various happenings in the life of Our Saviour. The former contains such subjects as "Baptism," "Holy Communion," "The Passion of Christ," and "Prayer." Here, too, fault may be found with his theological conclusions, but there can be no gainsaying the spirit that motivated a work which bares the constant struggle of a man to practice the Christian life.

In 1833 the natives of the Soudan had revolted and the British government determined to withdraw its garrisons, civil employees, and those under Egyptian rule who wished to come. But one man was fitted to superintend the withdrawal, but political intrigue delayed the choice until 1884 when Gordon was appointed. His own account of the appointment reads like a scene from an English war play. The difficulties of the task were explained to him and he was asked "'will you go and try?' and my answer was, 'only too delighted.'"

He proceeded at once to Khartoum and in eight weeks had succeeded in moving 2500 men, women, and children to a place of safety. All may have gone well, but in March of the same year the British forces defeated the natives in two battles. Immediately, powerful tribes, hitherto friendly, revolted against the government. Gordon was surrounded in Khartoum and a siege was begun. For ten weary months he was to hold out against the Arabs in spite of famine, treason, and neglect.

Together with his journal, the few letters that reached England during this time reveal the matchless spirit of the man. "May our Lord not visit us as a nation for our sins, but may His wrath fall on me, hid in Christ. This is my frequent prayer, and may He spare these people, and bring them to peace." To his sister he wrote: "this may be the last letter you will receive from me, for we are on our last legs, owing to the delay of the expedition. However, God rules all, and, as He will rule to His glory and our welfare, His will be done."

The expedition sent to relieve him arrived too late. From the natives it was learned that Gordon had died two days before. Of his end the Dublin Review of 1885 says: "Not even in death were they to look upon the face of him they hoped to save—not even on his unconscious clay might a comrade's hand be laid in reverent pity at the end. By the treachery of one he trusted, in the streets which had so often rung with acclamations of his bounty, on the threshold of the dwelling where he had spent so much of his life's energy in the service of the people who slew him, Gordon died in the discharge of his trust. Yet in the manner of his death, as told by those who professed to have witnessed it, there was a certain appropriateness to his strangely dual character and career. For he fell as a soldier leading soldiers on—but to save and succour rather than to slay; with arms in his hands, but no blood on them; in fight, yet unsoiled at the last with the immediate heat and fury of the fray; surrounded by enemies, yet in his heart at peace with all men."

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## A ROMAN CONVERT

REGINALD COFFEY, O.P.



NE thing I know, that whereas I was blind, now I see." With the words of the erstwhile blind man whose healing St. John records, Arnold Lunn prefaces his famous apologia, *Now I See*, in which he describes his victorious spiritual conflict. But Mr. Lunn did not come by his cure as easily as did St. John's blind man. In his case ten years elapsed from the time when the divine hand first started to apply the medicinal mud until the time when it was washed off in the pool and Lunn was ready to show himself to the priests.

About 1921, a serious young man, almost an Oxford graduate, turned his keen mind to and on the Catholic Church. What, he asked himself, was there about an old leaky tub like the bark of Peter that caused such splendid men as Newman, Manning, Chesterton et al to enlist as members of her crew when all the wise men of the times were sailing on the luxurious, up-to-the-minute, modern liner of free thought? Perhaps sailing on an old windjammer appealed to the romantic side of their natures. At any rate (so he concluded) such a choice must be one of the heart and not of the head. And, with this as a premise, he proceeds to diagnose the causes of conversion "fairly."

Lunn was warned by friends that he was playing with fire. Many another bright young man, he was told, had set forth to conquer Rome armed with the sword of reason and girded with the buckler of cynicism, but their fate could be summed up by putting the climax of Caesar's famous dictum in the passive voice: Veni, Vidi, Victus sum. But Arnold Lunn was undaunted. Not to him, a cynical son of the age of reason, would come the fate of Newman the sentimentalist. Fortified by the findings of modern science and sustained by the light of modern philosophy he would take Rome and reduce it to ashes. He met the enemy in a pitched battle and published the report of his imaginary victory under the title *Roman Converts*. In this work he considers conversion by studying the lives of famous converts: Newman, Manning, Knox, Tyrrell and Chesterton. Newman,



he finds was a living example of William James's doctrine of "the will to believe." James, one gathers, might have rounded out practically every conclusion of his famous work with "exempli gratia, Newman." Newman wanted to believe in the Church so he argued himself into it. Manning was tired of settling things for himself; He wanted to shift the burden to other shoulders. Tyrrell was "haunted by the Infinite."<sup>1</sup> "He distrusted reason, and had a profound faith in experience." Catholicism appealed to him, "first and foremost, because it is a natural religion, because it has grown slowly, and it has adapted itself to the religious needs of the normal man. It is not a thought-out religion, like all true religions it is a growth, not a manufacture."<sup>2</sup> But the Church was too slow and antiquated, concludes Lunn juvenis, even for Tyrrell. He joined Loisy in trying to modernize it and was promptly excommunicated.

Ronald Knox's mingling of wit with apologetics irks Lunn juvenis and in his chapter on that famous writer he comes as closely as any true gentleman can to ungentlemanly abuse. The only conclusion he can seem to reach in the case of Father Knox is that Knox became a Catholic just to be smart.

Chesterton he finds is a born anarchist. If there is anything established then Chesterton is against it. The intellectual man in England is expected to be a liberal in religion, so Chesterton, true to his cross-grained form, does just the opposite and becomes a Catholic.

*Roman Converts* is a delightful book—the cleverest controversial work it has ever been my privilege to read. Although the book is delightfully written, its author started unfortunately with false premises. He himself was suffering from that intellectual malady he ascribed to Newman—a preconceived idea which at all costs must be sustained. He sustains it brilliantly and with a dialectic skill worthy of a better cause. Lunn was wasting great strength in an ignoble cause. However, reading this work of Lunn's would never cause me, as it did a friend of his, to predict that its author would one day become a Catholic. Yet in *Roman Converts*, despite his evident prejudice, Lunn does show honesty in his attempts to be fair. For example:—"If the Ultramontanes come into power, you and I will not be able to complain that the Pope had not warned us that he still

<sup>1</sup> *Roman Converts* p. 144

<sup>2</sup> *Ibid.*, p. 146.



claimed the right to put heretics to death, to censor the Press, to restrict the rights of free speech and generally to encourage only that type of freedom which consists in being allowed to do what the Pope thinks we ought to do . . . In an age of humbug such candour is refreshing."<sup>3</sup> Lunn juvenens, however, manifests great ignorance of Catholic doctrine when he attributes the "invention" of the doctrine of free-will to the Jesuits and when he considers Papal infallibility in passages such as the following: "The Pope might even be induced to extend infallibility to art and literature, and we should be saved all the mental fatigue which is now expended in determining whether Cezanne is a better painter than Landseer, or *Tarsan of the Apes* a greater masterpiece than Tolstoy's *War and Peace*."<sup>4</sup> But on with the war. The honors of the first battle all go to Arnold Lunn. He thinks the Roman legions are in disgraceful retreat. His confidence in his own prowess, however, received its first jolt when he read what Catholic book reviewers had to say of *Roman Converts*. G. K. Chesterton, Shane Leslie, Stanley James, all gave it long reviews and Dom Cuthbert Baker in his biography of Bishop Butler mentioned it as being characteristic of the spirit of the times. The dominant note of each of the reviews was amused tolerance. Lunn was praised for his attempt at fairness and for his sportsmanship in taking to task Mr. Strachey for his unfair treatment of Newman and Manning in his *Eminent Victorians* (a book written by that pseudo historian for the purpose of calumniating the famous converts), but the main thesis of *Roman Converts*, namely, that the basis of all religion is irrational, an old and much answered objection, the reviewers dismissed in a few sentences. Arnold Lunn was perplexed. He decided to retire from the field for a while and study the tactics of the enemy. He purchased a few hand-books on war, books of Apologetics by minor strategists of the Roman camp, and through them was led to the study of Catholicism's greatest tactician, the immortal warrior, Thomas of Aquin.

As he proceeded in his study of the great fighter's methods, Lunn's reserves, modern philosophy and science, began to desert him, and he, a mere boy, was left to battle alone with this man who had been a warrior from his youth. He turned from his study of Thomas to attack bitterly his quondam allies in *The Flight From Reason*—a remarkable defense of Scholastic Philos-

<sup>3</sup> *Ibid.*, p. 102.

<sup>4</sup> *Ibid.*, p. 102.

ophy and Theology if we consider Lunn's background and lack of instruction at the time. He had come to realize that modern so-called rationalism, to which name "it owes much of its success," is in reality irrational. Lunn concludes that the sovereignty of true reason received a fatal blow from Francis Bacon, the father of modern Science, and that since that time most of the kingdoms of the earth have rebelled from its dominion.

"Now if rationalism be, as the rationalists claim, founded on reason, the rationalist must be prepared to prove the first article of his creed—'I believe in truth.' But the rationalist who is challenged to demonstrate that truth is always to be preferred to falsehood shows signs of irritation as if you were taking unfair controversial advantage. He is apt to reply that there are certain axioms which no sensible man should be required to prove. There well may be, but the obligation to truth is not one of them."<sup>5</sup> Lunn found, however, that St. Thomas Aquinas had undertaken to demonstrate this very point, i.e., that truth should always be preferred to falsehood.<sup>6</sup> Therefore, Lunn concluded: "Rationalism is based on blind faith. The Christian begins by proving, the rationalist by assuming, the first article of their respective creeds."<sup>7</sup> "'I believe in truth,' says the rationalist, but he must turn to the theist to justify that belief. 'I believe in reason' he continues, and naturalism replies that reason and unreason are alike the products of the moral law. 'I believe in science' continues the rationalist in despair and the theist smiles, for he knows that theism alone can vindicate the idealism of science and alone can provide a reasoned basis for that mysticism which is the true inspiration of scientific research."<sup>8</sup> Thus as Attila, the invading Hun of old, was met by Leo at the gates of Rome and dissuaded from razing the city, so was Lunn, a modern invader, met at the gates of the Holy City by Thomas before whose austere majesty he stood uncovered, unable to carry out his fierce design. And as he stood thus with the reverent simplicity of a little child, there descended from on high on this new Attila, grace. And the would-be conqueror entered the city a prisoner in chains of gold.

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<sup>5</sup> *The Flight from Reason*, p. 176.

<sup>6</sup> *Contra Gentiles*, Lib. II, Chap. 23.

<sup>7</sup> *The Flight from Reason*, p. 181.

<sup>8</sup> *Ibid.*, p. 182.

✠ REV. PATRICK BENEDICT DOYLE, O.P. ✠

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On Saturday, November 2, All Soul's Day, God called Father Patrick Benedict Doyle, O.P., to his eternal reward. On Monday afternoon his body was brought to the Chapel of the Dominican House of Studies in Washington, where the Fathers and Students mourned his death with the beautiful observances of the Dominican Ritual. Throughout the night his brothers recited the Psalter at the open casket until 9:30 Tuesday morning when the Community chanted the Office of the Dead. Then followed a Solemn Requiem Mass celebrated by Very Rev. P. L. Johannsen, O.P., assisted by Very Rev. P. R. Carroll, O.P., and Very Rev. S. R. Brockbank, O.P. Sister M. Loretto of the Sparkill Dominican Sisters, Father Doyle's sister, attended the Mass and the interment, which was held at Mt. Olivet Cemetery, Washington.

Born in Cherry Valley, Prince Edward Island, Canada, April 5, 1862, Father Doyle was the ninth and last child of Francis and Alice (Dermod) Doyle, both natives of Kilkenny, Ireland. Educated at Prince of Wales College and St. Dunston's College in Canada, he taught school for a number of years before entering the Order of Preachers at St. Rose Priory in Kentucky. Here he received the white habit from Very Rev. William Quinn, O.P., November 16, 1898. He made his profession a year later to Very Rev. R. J. Meaney, O.P., and was ordained by Bishop Henry Moeller, December 20, 1902, in the Chapel of the old Josephinum College, Columbus, Ohio.

With a deep faith and zeal marked by a gift of piety which characterized his whole life to the very end, Father Doyle labored actively for the salvation of souls in the United States for fully twenty-seven years. During his early ministry he taught at St. Patrick's College, Columbus, Ohio (now Aquinas College). After several years of missionary preaching both in the West and East, Father Doyle was elected Subprior of St. Louis Bertrand's, Louisville, Kentucky, in 1910; appointed pastor of St. Dominic's Church, Denver, Colorado, in 1914; and was elected Subprior of St. Mary's Priory, New Haven, Conn., in 1922.

Those who knew Father Doyle intimately certainly testify with confidence to his final assignment from the Divine Master—to dwell for eternity under the mantle of his Heavenly Queen, in union with God and in the company of the Saints.

May he rest in peace!

R.B.

✠ REV. JOHN C. GILROY, O.P. ✠

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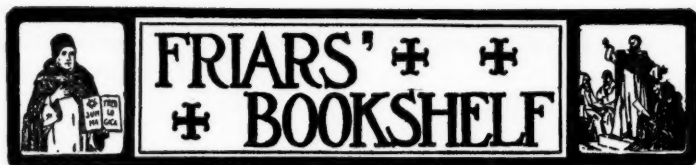
As the Dominican Novices were about to chant the Office of the Dead in the Church of St. Pius, Chicago, Father Gilroy's body was escorted to the sanctuary rail, where he had served his Master for fifty years. Father R. D. Goggins, O.P., celebrated the solemn Mass of Requiem, October 13, 1935, and on the following day another solemn sacrifice ascended before the throne of God from the hands of Father W. A. Marchant, O.P. In Somerset, Ohio, in the parish in which he was ordained, and in which he devoted a number of years to the care of souls, a solemn Mass was also offered for Father Gilroy before burial in the convent cemetery.

Realizing the emptiness of the promises of the world, and responsive to the divine call, "Son, give Me thy heart," John Gilroy at the age of eighteen, a recent emigrant from the green valleys of Enniskillen, entered the Dominican convent of St. Rose in Kentucky. After a thorough drilling in the principles of the religious life and in the required studies, he was ordained to the sacred priesthood by Bishop Watterson on June 19, 1885.

During his long priestly life, Father Gilroy gave his services wholeheartedly to no less than six different parishes in the province. He filled assignments at St. Vincent Ferrer's Church, New York City; at St. Rose Priory, Springfield, Ky.; at St. Thomas Church, Zanesville, Ohio; at St. Joseph's Priory, Somerset, Ohio; at St. Patrick's Church, Columbus, Ohio; and at St. Pius' Church, Chicago. He was attached to the last-named Church at the time of his fatal accident.

To his relatives both in Ireland and America and to his numerous friends, Dominicana extends its sincere sympathy.

—A.A.B.



**Religion and the Modern State.** By Christopher Dawson. xxii-154 pp. Sheed & Ward Inc., New York. \$2.00.

Here is a succinct and clear explanation of the political and economic situation in Europe, in contrast to the tiresome and misleading maze of opinions, newspaper articles and forecasts on that subject.

The author shows that Liberalism—that non-religious social idealism which has been the working faith of the dominant intellectual element in Western Europe during the past two centuries—is a lost cause, a phenomenon belonging to the phase of transition between a Christian culture and one that is completely secularized. He predicts an absolute Totalitarian state in Western Europe which, as in Germany and Russia, will attempt to unify life and restrict religious worship.

Although the setting of this work is in Europe we, as Americans, cannot regard the new trend in politics from the view of disinterested spectators, for our institutions are at stake. Mr. Dawson prophesies that we may find ourselves faced with the same crises that have resulted in the dictatorship and political absolutism of Central and Eastern Europe. He brings forth an interesting sidelight when he says the advent of President Roosevelt is analogous to the rise of new dictatorships in Europe. Our government, he says is in fact a constitutional dictatorship.

Mr. Dawson treats Fascism and National Socialism in a general way, yet succeeds in giving the reader a firm grasp of their doctrines. He also treats in masterly fashion of individualistic Capitalism and Communistic Socialism, pointing out that while materialistic Communism is the enemy of both Catholicism and Capitalism, it stands far nearer to Capitalism than to Catholicism. There can be no reconciliation between materialism, even in its most idealized form, and the Catholic faith in God, the Creator of heaven and earth, the Maker and Redeemer of man, the Lord and Giver of Life.

The solution the author offers for this world chaos is Christianity. He places as the cause of the failure of religion in the modern world the indifference and apathy which spring from a mechanical and lifeless acceptance of religion as a matter of course.

The book is a challenge to all members of the Church to practice their faith not as "one day a week" Catholics but to build their whole lives upon the structure of its tenets. T.V.D.

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**The Well and the Shallows.** By Gilbert K. Chesterton. x-277 pp. Sheed & Ward, New York, \$2.50.

This is a series of what the author, in his preface, calls "Controversial essays, covering all the subjects of which a controversialist is challenged." From babies to Bolshevism Mr. Chesterton covers with fair completeness the subjects on which the modern world is at variance with Catholicism. Most of the book deals with Religion and Philosophy; a few of the forty essays consider matters purely cultural. Among these are *An Apology for Buffoons*, at once an excellent and amusing justification of the style and form of writing in which G. K. delights, and *Austria* which reviews some fundamental chapters in European History too little known to-day.

The author, throughout the many and varied topics on which he takes modern thought to task, displays a quality much to be desired in controversial writing; he disproves his opponents on their own ground, refutes them with their own principles. An example of this (perhaps the finest essay in the book) is *Babies and Distribution*, wherein with keen insight he goes the same road with the Birth Controllers and shows just where their principles logically lead,—"If there is no authority in things which Christendom has called moral, they need not palter with the stale and timid compromise called birth control. The obvious course is to act towards babies as they would toward kittens." This is the beauty of Chesterton's controversy. He does not belabor his opponents, but takes a firm hold on their principles and reduces them to a pitiful kind of absurdity.

Much that is taken for obscurity in Chesterton is really only thinking. Here he applies thought to much discussed problems, and as has been said, they will never look the same again once they have been seen through the eyes of this author. Those who read the book will probably put it down quickly, or else will read it many times. Anyone who likes to think when he reads will enjoy the book, but one cannot very well read Chesterton on a street car. F.M.M.

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**St. Thomas Aquinas on the Blessed Sacrament and the Mass.** Translation, with notes, by the Rev. F. O'Neill. St. Dominic's Press, Ditchling, 1935.

With the spiritual triumph of the recent National Eucharistic Congress fresh in mind, the Catholics of America are in a most re-

ceptive mood for any type of literature that will ensure a genuine fostering of love for the Eucharistic King.

We are well aware that much has been written about the Eucharist, and that a great deal more will be written in the future. But of all these texts and treatises—whether they be of the past, present, or future—none are or will be so steeped in understanding, scholarship and love as those which have emanated from the pen of the immortal Aquinas. Had St. Thomas written nothing else save his beautiful treatise on the Eucharist, he would have achieved a task that would warrant the praise of the ages.

He could and did write well about the Eucharist and its greatest expression, the Mass, simply because he was an indefatigable devotee of the Master veiled under the Sacred Species. Because he loved well, he wrote well.

The modern laymen shuns St. Thomas and the treasures of his writings because he associates Thomas with scholastic Philosophy and its accompanying terminology,—a terminology erroneously looked upon as a means of creating rather than of dispelling confusion. Fr. O'Neill's book, we are glad to say, will do much to overcome this attitude, and as a consequence a Eucharistic literature of indescribable merit will be placed at the disposal of all.

*St. Thomas on the Blessed Sacrament and the Mass* is an accurate translation and compilation of St. Thomas' Eucharistic writings, taken for the most part from the third part of the *Summa Theologica*, Questions 73-83. Naturally the much-dreaded scholastic terminology is employed in the translation, but the author by means of footnotes and appendices so explains and simplifies these terms that even the child can grasp their meaning. The various articles are well summarized, and due consideration is given to the leading objections as proposed by St. Thomas—objections foreseen by the Angelic Doctor, yet continually employed by the modern adversary of the Eucharist.

In his preface, the author states that he is attempting "to give milk to the little ones to drink, and not meat." That he has succeeded in his purpose will be readily agreed upon by all who read the book.

For two reasons, therefore, we recommend this work of Fr. O'Neill. First, it will furnish the laymen and the cleric with an opportunity of seeing Thomistic thought at its height; secondly, it will serve as a means of realizing the ideal proposed at the National Eucharistic Congress,—the development of a genuine love for our Eucharistic King.

B.F.A.



**St. Thomas Aquinas On the Governance of Rulers**, translated from the Latin by Gerald B. Phelan, Ph.D. St. Michael's College, Toronto, Canada.

Too long have English speaking students been mystified with assertions based upon the authority of a St. Thomas locked away in a strange tongue. Since our English brethren rewrote the 'Summa' into their mother tongue, many have been eagerly awaiting the day when all the works of the Angelic Doctor will be accessible to the English speaking world. These now look with grateful expectation to St. Michael's for a fulfillment of those words of Maritain, "We know that the wisdom of St. Thomas is running on the highways of the world before the footsteps of God."

*On the Governance of Rulers* is particularly well timed, for now all peoples are aroused to a realization of their part in government. It is important then, that while many theories and presentations of social justice are being put forth, the people should have at hand this manual of principles which will enable them to judge the right.

The translator's preface and index facilitate the use of this little work. The translation itself is very well done. Dr. Phelan has accurately chosen simple words with but few exceptions; for instance, on page 66 the adverb "sometimes" is used in an awkward way to translate the Latin "aliquid." His sentences are smoothly constructed. The translator has helped the reader by setting off the ideas into paragraphs. This is a marked improvement over the other translations of the series. We look for greater perfection regarding this point in the coming translations.

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**Catholic Liturgics.** By Richard Stapper, S.T.D. Translated and adapted from the German by David Baier, O.F.M., S.T.D. x-356 pp. St. Anthony Guild Press, Paterson, New Jersey. \$3.00.

*Catholic Liturgics*, we are told by the translator, is intended as a text-book for seminarians, with the hope that it may also find its way into the hands of the clergy. It is a book most timely in its publication. The present day movement for liturgical education of the laity is meeting with ever increased success. Hence, with the passing of time the demand for a clergy, well versed in Theological Liturgics, is bound to increase. *Catholic Liturgics* seems to be a desirable aid in effecting a truly priestly character, well rooted in the science of the liturgy, the true basis of the meditation of an interior man. In the words of Pope Celestine: "The law of prayer establishes the law of belief."

The work is marked with a certain universality both as to material and treatment. In the first of the six chapters, the liturgy is



treated in general. In the remaining five, liturgical places, seasons, prayer, the liturgy of the Mass, the Sacraments and sacramentals are as amply treated as could be expected in a book of this type. The Didache; the witnesses of St. Cyprian, Tertullian and other ecclesiastical writers, Fathers and Doctors, such as St. Augustine and St. Thomas of Aquin; the Councils of Holy Mother Church; the Roman Catechisms; the declarations of the Popes and the legislation of the Code of Canon Law are all cited, and tend to give a wholesome and sensible understanding of the laws of liturgy and their obligation. Due to the fact that the work is intended as a text-book or a hand-book for the priest, the author does not, of course, treat each aspect of the liturgy comprehensively. However, he has had the foresight to append an excellent bibliography of twenty-four pages, which renders the book an excellent basis for further study along liturgical lines.

As much as we should like to give this scholarly and worthy work our fullest approval, we cannot entirely pass over the following statement, which appears on page 176: "Though St. Dominic himself knew nothing of the Rosary in its present form, his Order contributed very early towards the rapid spread of devotion similar to it." To us this statement, unmodified as it is, seems to be a compromising one, leaning mostly to the opinions of those to whom the sage Pontiff, Benedict XIV put the following question: "You ask me whether St. Dominic was really the founder of the Rosary: you declare yourselves confused and full of doubt about this point. But what did you do with so many documents of the Sovereign Pontiffs, Leo X, Pius V, Gregory XIII, Sixtus V, Clement VIII, Alexander VII, Innocent XI, Clement XI, Innocent XIII, Benedict XIII, and several others, all of whom unanimously credited St. Dominic with the institution of the Most Holy Rosary." We are aware of the utter disregard of the glorious tradition that would have St. Dominic the Founder of the Rosary, in the article on the Rosary in the Catholic Encyclopedia. However, the article was sufficiently answered, we believe, in the correspondence carried on in the pages of the *Catholic Sentinel*, Portland Oregon, by Rev. A. M. Skelly, O.P., Rev. Herbert Thursten, S.J., and another. This correspondence was embodied in a pamphlet and published Sept. 4, 1915. In 1902 the Rev. Wilfrid Lescher's "St. Dominic and the Rosary" was published by Benziger Brothers in defense of that same glorious tradition, in the face of which the Sacred Congregation of Rites rejected the arguments of the opponents over two hundred years ago. Therefore, while there was no necessity for entering into a long explanation of the contro-

versy, it seems only fair that before making such an assertion so bluntly, the author might have at least suggested the possibility of the doubt in order that his readers might look further into the question, if they desired. However we realize that the all-important thing in a work of this kind is the explanation of the devotion. The author has explained the Rosary in a manner suitable to his work. He has also pointed out the importance of a proper understanding of the prayer.

We think, then, that if the book, *Catholic Liturgics*, is appreciated by the clergy, it should do much in the way of building up a strong and vital Catholicism in English speaking countries, as well as serving as a stopper to the leakage in the Church. L.M.S.

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**A Call To Catholic Action.** A series of conferences on the principles which should guide Catholics in the social economic crisis of today. 200 pp. Joseph F. Wagner, Inc., New York. Vol. I.

The first thirty-one in the plan of fifty-six conferences on Catholic Action appear in this first volume. They were written originally for the *Homiletic and Pastoral Review*, but due to their importance to the clergy as subject matter for sermons, they are now grouped together in several volumes. The writers are all masters of their several topics, and such names as Bishop Schrembs of Cleveland, Daniel Lord, S.J., Kilian Hennrich, O.M.Cap., C. C. Martindale, S.J., R. A. McGowan, as well as several others well-known to the American people, guarantee the excellence and veracity of the subjects treated. Each conference has a sermon outline, and the conferences are suited for sermon matter for the Sundays and Holy days from the first Sunday of Advent to the fifth Sunday after Easter.

Catholic Action, a commonly used word in our language of the present day, is defined by Pius XI as "the participation of the laity in the Apostolate of the Hierarchy of the Church." It is based on the law of Christ: "Thou shalt love thy neighbor as thyself." Its program is: Prayer, Action, Sacrifice. In scope it affects the moral, physical and spiritual life of all persons in the Catholic Church. Hence, a volume on Catholic Action might include a treatment of subjects such as family life, the necessity of self-denial, proper education of children, the various failings prevalent in the world today, and the universal, social economic needs of peace. These subjects have been treated thoroughly in *A Call to Catholic Action* which gives the ideas to be attained, the methods for their attainment, and remedies to prevent any further digression from the proper path of action in these fields. J.A.S.

**Progress Through Mental Prayer.** By Edward Leen, C.S.SP. 276 pp. Sheed & Ward, Inc., New York, \$2.50.

In the definitely realized struggle between the Mystical Body of Christ, and materialistic Communism and Totalitarianism this book must be recognized as a mighty weapon for the faithful. To overestimate its importance seems impossible. Lest enthusiasm for it lead to what might seem extravagance, the book's case will be presented in words of the author: "The ultimate object of prayer is to glorify God and we glorify God by being as we should be. The real end of prayer therefore is to be good, to effect in ourselves the dispositions of sanctification, that is, to purify our souls and replace our natural views by the views of Jesus Christ and to substitute for our natural life, His mode of life. This is done by frequenting the society of Our Lord, by dealing in converse with Him, whatever be the form this converse may take. It may be a seeking for advice and instruction, a communing on common interests, an expression of feeling or sympathy with His sufferings, an exposition of one's own wants and interests, a tribute of praise, admiration, or love. The familiar conversation with Jesus may vary very much as to its themes; the effect aimed at must be always a growing conformity to Him. In a word prayer may be considered a going to Jesus for spiritual direction—a direction on the way that is to lead to God. We pray not to dispose God to give, but to prepare ourselves to receive—to receive that plenitude of Divine life which is in Christ Jesus Our Lord." (Pages 64 and 65)

In his pages, the author presents the "why" and "how" of progress in prayer. And in that presentation he is eminently sensible. Clarity and depth of thought simply and directly expressed, have an undertone of compelling and loving persuasiveness. Nor is the source of these qualities hard to guess. Sound logical thought which has taken into account natural and supernatural principles and their application, does not result accidentally. That is why on first impulse one might object to the author referring in one place to his labors as "this little work," but on rereading the passage he would see that the author is comparing his work with the mighty work of God in the sanctification of souls. A thoughtful and prayerful reading of Fr. Leen's book will draw from the heart, "Thank God for this book at this time."

A.J.M.

**Introductory Sociology.** By Rev. Raymond W. Murray, C.S.C. xvii-423 pp. F. S. Crofts & Co. New York. \$3.00.

Textual lacunae are often a source of inability to profit by an author's complete message. Father Murray's "Introductory Soci-

ology" has filled in a regrettable lacuna in Catholic works on that subject. In recent years, Rt. Rev. Msgr. W. J. Kerby notes in his introduction, "a vast body of sociological processes. Closely related sciences contributed greatly to the development of Descriptive Sociology. . . . Dr. Murray has undertaken in his *Introductory Sociology* to bring this greatly expanded science into relation with the fundamentals of Catholic social belief. In this he is a pioneer among Catholics."

Fr. Murray intended his work to be primarily a text for Catholic colleges; but in style, its content, and its rich contributions to the reader's knowledge and thought merit for it a far wider field of influence. Its style is objective, yet more personal than one might expect; it is engaging, even vivacious here and there, and not infrequently graced with a sharp wit that does a bit more than tickle. Such a departure from the usual commonplace English of 'school-books' does not, however, prejudice the author's veracity and accuracy. For just as the needs of habitation limit and determine the beauties of architecture, so Fr. Murray's subject matter limits and determines his style.

The first question the student or reader will ask is, of course, "What is Sociology?" That and similar queries are answered in Chapters I. and II. (Part I). There the birth and adolescence of the sciences are described, and the various approaches to it are outlined: psychological, cultural, ecological, methodological, and philosophical. The sociologist views an individual in relation to his group contacts, and uses the date of Psychology, Ecology, and Philosophy, to establish conclusions about man's life with his fellows.

Modern man and his culture (that is, his whole social tradition) are studied next (Part II). Science and Knowledge are interviewed, and made to give and *verify* statements concerning heredity and environment, race and its problems, population and the 'need' of decreasing it (!), the makeup of human personality, man's means of social contact and development, insanity and disturbed mental states. These facts are studied with relation to social life and modern culture.

Part III. leads us back through the centuries to associate with primitive and prehistoric man. Insofar as we are able, we study his culture and follow him through his daily life, startled to find how amazingly like ourselves he is: his vices are often fewer than ours; his social institutions are complex and well developed; his native intelligence is as great as ours. When we leave him, we turn with the knowledge we have acquired, to study a few of our own social problems (Part IV),—poverty, crime, and family disorganization,—with a view to solving them.

As we turn the last pages of bibliographies, appendix, and index, and then meditatively bring down the cover on these four hundred pages, facts, theories, and conclusions haphazardly return to our minds for further consideration. Defects and mistakes are recalled. In defining the Catholic attitude toward Sociology, it would seem that Dr. Murray never sufficiently emphasizes the fact that ours is a supernatural religion. Even though his preoccupation be "to deal adequately with the descriptive field of social life and the social processes, rather than to usurp the prerogative of the . . . religion teacher," nevertheless he has failed to evaluate correctly the most powerful part of the instrument most efficient in social uplift and betterment: the supernatural character of the Catholic Church: the fact that our life in this world is but a preparation for an eternal gaze into the very eyes of God. Then too, we are surprised to find that the author has neglected in his chapter on "The Framework of Personality," to use the nomenclature, definitions, and divisions of the Psychology and Philosophy that his Church has suggested for his use—nay, urged upon him in her Law. It is necessary, indeed, for Catholic students to be acquainted with the terminology of moderns and non-Scholastics; but why should they for their own use be allotted inaccurate and confusing weapons, when they could far more easily be equipped with an ordinance of solidity, entire accuracy, and profound simplicity?

Besides these defects and similar ones, the reader recalls much that he has learned from these pages, and much that he has unlearned. Perhaps for the first time an unthinking attitude toward other nations and other races, especially the black race, has been broken down utterly. Or an emotional judgment of the necessity and all-importance of 'romance' as pledge and surety for a happy marriage, has happily melted away forever. And so he pushes the book away from him with sadness and joy, *humbly* realizing that his thought is generations ahead of the thought of the vast majority of his fellow citizens: only when they attain his mental age will Society have advanced far toward the Ideal.

E.S.C.

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**Boundaries.** By Reverend Leonard Feeney, S.J. 61 pp. The Macmillan Company, New York. \$1.25.

The present group of lyrics (there are fifty-four of them) covers a field wide enough to suit the most varied tastes. The themes are not all of a religious mold. Father Feeney deals with nature herself. In his lines addressed to the donkey he extols that humble beast of burden. Although "in every lineament and line, he was completely

asinine," yet he was wise enough to share his humble home with his Maker on a certain wintry night. It is interesting to note how well an abstract notion of philosophy lends itself to simple expression in the turn of a clever couplet. The selection *The Fairyland* does this very thing. In simple language Father Feeney describes for us the origin of ideas. "All that enters through my eye, my intellect must simplify." Simplicity and whimsicality appear to be the outstanding features of Father Feeney's style. We say this after reading his observations on the mystery of disappearing elbows and knees.

In a previous volume entitled *Riddle and Reverie* Father Feeney gave his friends good grounds to hope for another such collection. They have not been disappointed. We do not say that everything in this little book is great poetry. But we do believe that thoughts such as are offered us in *Measuring a Crib* and *Rabbit* are a decided step towards a more representative Catholic poetry. J.S.

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**God's Amazing World.** By Dr. Tihamér Tóth. Translated by Stephen Chapkovich. 184 pp. P. J. Kenedy and Sons, New York. \$2.00.

The first part of the book is about some boys camping out in the woods. You seem to be there. You become absorbed in the interesting words of their teacher. The boys' questions arouse your curiosity. The rapid whirling planets are overhead. The sparkling diamond stars, the picturesque constellations, the infinite distances, the infinity of sizes overwhelm the imagination. Someone created them. Someone guides them. Someone knows all about them. That someone is God. He has written His name in the heavens in the words of order, law and beauty. Yes. God can be discovered in the infinite large things. But also, God can be found in the infinite small things which have been shown in this, God's amazing world.

This book explains many marvelous things from the lifeless elements, from the fragrant flowers, from the tiny cell, from insect and animal life. More wonderful are the astonishing explanations about the discovered mysteries of man. For man is all astonishing because he came from an All-astonishing God.

The second part of this book is entitled, "Belief and Science." Is there a contradiction between religious belief and science? Belief and science came from God in Whom there is no contradiction. There is no hostility between them. In fact this book proves that a scientific man ought to be a good religious man. The last few pages are devoted to eminent scientists, physicists, astronomers, etc.

This book is beautifully written in flowing dramatic style. Every line is of interest. It would make a good Christmas present to young

or old, whether men, women, religious or priests. "God's Amazing World" is an amazing book, for God is All-amazing. O.T.C.

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**The Cloister and The World.** By Ida Friederike Coudenhove. 110 pp. Sheed & Ward, Inc., New York. \$1.50.

This book will serve as a spiritual guide to religious women, whether cloistered or leading an active life in the world. The problem of Vocation is here treated in the form of three letters: the first dissuading a girl from entering the convent; the second, congratulating a nun on having embraced the religious life; the third, consoling and encouraging a girl who has tried the convent life and abandoned it. The authoress brings out the nature of Vocation in a beautiful essay on St. Joan of Arc. She also discusses the object of the religious life for which those in the world as well as those in the cloister should strive. Religious life in the cloister, of course, strives to attain the love of God in a higher degree than is compatible with the cares of a life spent in the world. This book will serve religious women, cloistered or in the world, in the words of St. Augustine, as a "Mirror" into which they can look and see whether they are falling short of the Ideal. If they find themselves negligent let them "grieve over the past, take heed for the future, praying that their debt be cancelled, and that they be not led into temptation." If on the other hand, they are "following that which is written, (let them) give thanks to God, the Giver of all good things." G.M.

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**The Conduct of the Schools of Jean-Baptiste De La Salle.** Translated from the French by F. De La Fontainerie. viii-242 pp. McGraw-Hill Book Company, New York. \$1.50.

In this book, which continues the McGraw-Hill Education Classics, a short life of St. John Baptist De La Salle precedes the plan of the Saint for the conduct of his Christian Schools. The word "Christian" is significant, for his aim was to make poor children good Catholics. The emphasis is definitely on religion,—and naturally so, since De La Salle's schools were exclusively for Catholic children. But the children also learned their reading, writing and arithmetic, taught when necessary "to the tune of a hickory stick." It is precisely in this attitude toward corporal punishment that we think the work of St. John shines far and brightly in the realm of Pedagogy, in spite of many minute details. Modern teachers of the primary grades would do well to read its chapters on how and when to administer punishment; how to blend gentleness and firmness judiciously in giving corrections and in creating and maintaining order in a classroom. H.M.G.



**Gentle Ireland.** By Hugh de Blacam. 181 pp. The Bruce Publishing Company, Milwaukee. \$2.00.

Here is an ideal narrative of Ireland because it is narrative of Irish ideals. After a pithy picture of the ancient land of Ireland, the author proceeds to a consideration of its present-day people: the peasant, the parish priest, the student, the children and the woman of the house. These he etches in a nostalgic mood. The gay glamor and gallant courage of the once imperialized Irish people seems to have vanished from Hugh de Blacam's insight of the present day Ireland. They now appear victims of an insipid agricultural discipline. No doubt, his fondness for this agrarian aspect of the people is due to his own political principles.

His treatment of the subcurrent Catholic culture of Ireland is fashioned finely. He effects this by an essential retrospect of the history of Catholicism in Ireland. Since the result of a Catholic culture in spirituality, Erin's spirituality, too, is appreciatively approached and embraced in this work. Particularly is this true when Hugh de Blacam narrates the triumphant finale of the Eucharistic Congress of '32 with all its universal implications and the sacred betrothal of a bride of Carmel with its every particular intimation.

The history of Ireland which constitutes a section of this work is ably discussed. In its treatment Hugh de Blacam proves himself an orderly thinker since he stems from the chaotic chronicles of Erin's past sufficient subject matter to chronicle that past. Colmcille, Brian, Oliver Plunkett and Matt Talbot are some of the sainted men whom he marches through his pages. With them are resurrected engagingly the war and the rumors of war, the reprisals and revolutions which so often erupted Ireland's human as well as physical surface. He even captures within a dozen or so pages all the tragic splendor of Erin's history.

He concludes the volume with a few scant but substantial revelations pertinent to Irish literature and life. When he says laudatorily about Canon Sheehan and Daniel Corkery might be questioned, particularly by Irishmen. Since Sheehan and Corkery represent a particular school of Irish thought, might he not, agreeably though not agreeingly, have discussed other Irish writers of thought dissonant to his own? In his presentation of Irish life he permits none of the advantages of modern living to be thrust upon the Irish scene. Why?

The book is well made with artistically photographed scenes and people representative of gentle Ireland. It will not captivate the Irish reader as easily as the foreigner since it is politically propagandic. But this political handicap is so gently raised it will offend no real



Irishman. It is, above all, a contribution to modern Irish literature; accordingly it commends itself. B.L.

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**Albert and the Belgians.** By Charles D'Ydewalle. 281 pp. Morrow. \$3.00.

This book is not a history, but rather a sheaf of memories. The author, a young Belgian journalist, was numbered among the few intimates of the great Belgian King, and out of love and reverence for that great personage, he has given to the reading public this intimate and personal life. As the author himself testifies, no documentary evidence was utilized in the compilation of the book. The only means of data was his own first hand experience and the experiences of others of the King's own intimates, from whom he obtained the knowledge by word of mouth. Hence the book is without bibliography or references.

The book is not only a detailed record of Albert's public life, but also of his personal reactions to almost every situation. As Albert was the second son in the royal family, little consideration was given to his future life, all attention being focused on the heir-presumptive to the throne of his uncle, Leopold II. With the death of his elder brother, Prince Baudouin, however succession to the throne devolved on Albert. From the age of sixteen, he was a prominent figure in the national eye, and in 1909 he ascended the throne.

Although the greater part of the book is dedicated to the momentous years of the World War, the author has given us a good survey of Belgium politics and trends of feeling throughout Albert's twenty-five year reign. The reader sees Albert, now spending long hours at his desk in literary studies or affairs of state, now dashing off for a gallop, motor-bike ride, or walk at a killing pace, now happy in his gardens examining trees and shrubs. But it is as King of the Belgians, battling the German invader that he has the most universal appeal. Those fifty-two months spent in the war zone stamped Albert as one of the World War's greatest figures. But in truth Albert never realized his greatness.

It is a book well worth reading by all interested in Belgium and its great King. The manner in which the book has been compiled has cost it something in coherence, but this can be overlooked in such an intimate study. The illustrations on the whole are good, but a map of the Belgian front during the war would have added to the attractiveness of the volume. C.R.G.

**College Men.** By Dom Proface. x-324 pp. P. J. Kenedy & Sons, New York. \$2.00.

Books on how to do things have been written on nearly everything under the sun, except on how to go to college, and here at last is one on that subject. Many a boy there is who dreams of the day when he can don a freshman cap, take up his books and become a college man. Little does he realize the many difficulties which will confront him in college and the varying degrees of success or failure which will attend his actions there. Hence in *College Men* Dom Proface has seen fit to present a few ideas on prudence in student conduct.

The author who writes under an assumed name, is evidently intimately acquainted with student difficulties. His attitude is entirely sympathetic, and he has considered most of the current problems met with by students in college today. Roughly, these concern freshmen, studies, culture, campus finance, social life, health and religion. Religion deserves a little more consideration than Dom Proface has given it for the simple reason that university life today is too sympathetic with non-religious attitudes,—a decided defect in our culture.

The reason for Dom Proface's writing under an assumed name is that he has mentioned many difficulties which students themselves have brought to him. The use of direct discourse has done a great deal to make the book interesting and readable for the younger person who, even though he cannot hope to go to college, can nevertheless, profit from consideration of the thoughts here presented. C.M.F.

### DIGEST OF RECENT BOOKS

**DEVOTIONAL:** *The Catholic Sunday Missal* is a translation of the *Missale Romanum* for Sundays and principal Feasts, by C. J. Callan, O.P., J. A. McHugh, O.P. For Catholics interested in the Liturgy of the Mass this book will serve as a very valuable aid in following the priest at the altar. An instructive introduction on the Mass and on the use of the sacred vestments gives the faithful an insight into the meaning of the Holy Sacrifice and its various actions. (P. J. Kenedy & Sons, New York, Cloth \$1.00. Imitation leather, \$2.00. Leather, seal grain, \$3.00.)

**LITERATURE:** *Essays in Culture*, by the Right Rev. Msgr. John M. Wolfe, Ph.D., S.T.D., deals with a great variety of subjects which the author unifies in bringing out their Catholic educative value. Msgr. Wolfe writes most interestingly and with greatest authority upon the value of Catholic school education. (The Stratford Co., Boston. \$2.50.)

**FICTION:** In *The Ruined Temple* Rev. Richard A. Welfle, S.J., enters the field of boys' stories. Missionary life in India is presented from actual experience. The plot gives plenty of hair-raising thrills to satisfy American youth. (Benziger Bros., New York. \$1.25.)

**MISCELLANEOUS:** Among the many books written about boys and their problems, *Our Boys*, by Frederick A. Reuter, may be read, under-

stood, and enjoyed by the boy himself. Parents will find in this book many helps in guiding their sons. The busy priest who cannot find time to read philosophical works on boy training will find at a glance many things to talk about. The book makes pleasant reading as it is interspersed with anecdotes and stories. Where is the boy who does not like a story? (Frederick Pustet Co. Inc. New York and Cincinnati. \$2.00.)

**Married Saints**, by Selden Peabody, is a book worthy of note, well written and interesting. In our opinion, more particulars might have been given concerning the marital relations of certain of the saints and holy ones treated as in the cases of Elizabeth Leseur and of Cornelia Connelly. The inclusion of Dom John Chapman's theory of mystical experience cannot be deemed prudent. It could have been omitted entirely without any harm to text or content. The best ascetical writers, St. Thomas among them, do not hold for any mystical faculty such as is implied on page 31 and 32. (Longmans Green & Co. \$2.00.)

For those Catholics who really want to know the facts about what is taking place in Mexico, **No God Next Door**. By Michael Kenny, S.J., Ph.D., Litt.D., is the best source of information that has appeared on the subject to date. Father Kenny has gathered his material from first hand experience, living with the persecuted people. The glorious fight to hold on to their faith put up by the Mexican Catholics should make us all proud of our spiritual kinship with them. (William J. Hirten Co., New York. \$0.25.)

To anyone teaching the principles and methods of Catholic Action either in Colleges or in Study Clubs, **Catholic Action** (Teacher's manual Edition). By Burton Confrey, M.A., Ph.D., will prove most beneficial. Emphasized throughout its pages is the true concept of Catholic Action: an interior religious growth manifested by example and action, the foremost cause of spreading Catholic truths and principles. The book is divided into two complete and distinct parts, the first concerning itself with the field of Catholic action, the second consisting of the Teacher's Manual with answers to the tests in the text and a short digest of each article the students are asked to read. (Benziger Brothers, New York. \$2.60.)

**FOREIGN: Theologia Specialis**, by P. Seraphinus a Loiano, O.M.Cap., S.T.Lr., is the second volume of **Institutiones Theologiae Moralis ad normam iuris canonici**. The present volume is divided into three sections, of which the first deals with the theological virtues, the second with the precepts of the Decalogue, and the last with certain precepts of the Church. The subject matter is handled in a very practical manner. The work is very suitable for confessors in directing the consciences of their penitents. (Casa Editrice Marietti, Via Legnano, 23-Torino 118. Lib. It. 25.)

P. Matthaeus Conte a Coronata, O.M.C., in **De Delictis et Poenis**, which is the fourth volume of his **Institutiones Juris Canonici**, treats of the fifth book of the Code of Canon Law, in the same order as the Code itself. All the various opinions of the authors on controverted questions are carefully weighed. Documents are contemplated in their sources. This book should be of value as a guide to both priests and scholars. (Casa Editrice Marietti Lib. It. 30.)

**Devotionale Pii Clerici et Religiosi**, by D. Germano Prado, is a devotional work intended for the use of clerics and religious. Various texts from Holy Scripture, the Fathers, and the liturgy have been chosen with a view to enkindling devotion. May the aim of the author be fulfilled in arousing once again a strong zeal and an ardent charity in the hearts of clerics and religious. (Casa Editrice Marietti Lib. It. 7.)

**PAMPHLETS: The Head Of The Family**, by Rev. Adolph Dominic Frenay, O.P., Ph.D., Central Bureau Press, St. Louis, Mo., is a scholarly discussion of a vital point in Christian life best explained in the words of our Holy Father, "if the man is the head, the woman is the heart, and as he occupies the chief place in ruling, so she may and ought to claim for

herself the chief place in love." (\$0.10). From the St. Anthony Guild Press, 389 Main St., Paterson, N. J. (\$0.10 each come the second and third booklets of a series of six titled, "**A Little Child's First Communion**" by Mother Margaret Bolton, Religious of the Cenacle. They are splendid means of introducing children to the spiritual way. The Queen's Work, 3742 West Pine Boulevard, St. Louis, Mo., presents two excellent pamphlets—"Of Dirty Stories"—"**Everybody's Talking About Heaven**" by Fr. Daniel Lord, S.J. (\$0.10 each). Attractive covers engage one's attention and what is written between the covers is compelling and interesting. From Geo. A. Pflaum, Publisher, 124 E. Third St. Dayton, Ohio, comes "**Our Little Messenger**" which was prepared under the direction of Rev. Carl J. Ryan, Ph.D., and Rev. James T. Hurley in collaboration with the staff of the Teachers' College, Cincinnati Archdiocese. It is intended for school use in the second grade. It has four pages, is printed in large legible type and gives outline pictures to be colored by the pupils. (Subscription rates in quantity lots are \$0.40 for the school year, \$0.20 for the semester).

**BOOKS RECEIVED:** From Samuel French Inc., New York: **Junior Play Readings** selected and edited by Louise M. Frankenstein (\$1.50); **The Music Master**, by Charles Klein; **Dating Lady Luck**, by Raymond L. Hill; **The Deluge**, by Frank Allen; **Charley's Aunt**, by Brandon Thomas; **The Bishop Misbehaves**, by Frederick Jackson; **Fly Away Home**, by Dorothy Bennett and Irving White; **Loose Moments**, by Courtenay Savage and Bertrand Hobbs; **Burlesque**, by George Manker Watters and Arthur Hopkins; **Three Faces East**, by Anthony Paul Kelly; **Rolling Home**, by John Hunter Booth; **A Star Shone**, by Alice C. D. Riley; **Lady of Letters**, by Turner Bullock; **Wings Over Europe**, by Robert Nichols and Maurice Browne; **Page Miss Glory**, by Joseph Schrank and Philip Dunning; **Ladies in Waiting**, by Cyril Campion; **The Last Warning**, by Thomas F. Fallen (each \$0.75); **Hallowe'en and Thanksgiving**, by Nina B. Lamkin; **A Play for Every Holiday**, by Sylvia C. Walfcheck (each \$0.50); **A Wake or a Wedding?** by Albert Hatton Gilmer; **The Cherry Orchard**, by Harold Poppe; **First at Bethel**, by Margaret Bland; **Seth Parker's Jonesport Folks**, by Phillips H. Lord (each \$0.35). **The Hosting of the King and Other Poems**, by Michael Earls, St. Anthony's Guild Press (\$1.00). **A Chaplet for Mary**, by Edith Tatum, Parish Visitors of Mary Immaculate, New York (\$0.50). **Kateri Tekakwitha**, by John J. Wynne, S.J., 226 E. Fordham Road, New York (\$0.25). **The Ten Commandments of Reason**, by Fr. Isidore O'Brien, O.F.M., St. Anthony Guild Press, Paterson, New Jersey (\$0.15). **Prayers for the Dying**, by Francis P. LeBuffe, S.J., The American Press, New York (\$0.30). **Holy Hour**, by Rev. Edw. P. McAdams, John Murphy Co., Baltimore, Md. (\$0.20). **Twenty-five Questions and Twenty-five Answers** on State Support for Religious Free Schools, by The Most Rev. Karl J. Alter, Bishop of Toledo, *Our Sunday Visitor*, Huntington, Ind. **Little Treasury of the Sacred Heart**, St. Anthony Guild Press, Paterson, New Jersey (\$0.10). **The Little Treasury of St. Jude**, St. Anthony Guild Press (\$0.15). **Test Exercises** for use with **The Means of Grace**, by Rev. Leon O. McNeill and Madeleine Aaron, St. Anthony Guild Press (\$0.15).



# CLOISTER + CHRONICLE



## ST. JOSEPH'S PROVINCE

The Fathers and Brothers of the Province extend their prayers and sympathy to the Rev. R. D. Goggins, O.P., to the Rev. J. C. Connolly, O.P., and to Brother Vincent Wild, O.P., on the death of their fathers; to the Very Rev. J. A. Jordan, O.P., and to Brother Edward Casey, O.P., on the death of their mothers.

The Very Rev. Terence S. McDermott, O.P., Provincial, returned, October 31, from the General Chapter held in Rome. During his absence the Very Rev. W. A. Marchant, O.P., was Vicar Provincial of the Province.

Friday night, November 15, the Rev. R. W. Farrell, O.P., began the second annual series of twenty weekly lectures at the Center Club, New York City. The purpose of the Club is to popularize the teachings of St. Thomas Aquinas. This series is the first of four embracing the Summa of St. Thomas' Theology. The lectures, as last year's, will be available to Catholic college graduates.

The Rev. Ignatius Smith, O.P., began his series of seventeen weekly sermons at the Immaculate Conception Church, Washington, D. C., on Rosary Sunday, October 6. The general theme of the discourses, which are being broadcast over Station WOL, is: *Civilization or Chaos—With Christ or Against Him.* The series is broadcast at 5 p. m. over Station WOL, Washington, D.C.

Father Smith also preached the sermon at the consecration ceremony of the Most Rev. Peter L. Ireton, in the Baltimore Cathedral, October 23.

The Very Rev. E. G. Fitzgerald, O.P., spoke to the Virginia Chapter of the Catholic Alumnae of America, on Sunday, November 10.

In the crypt of the National Shrine of the Immaculate Conception, Washington, D. C., September 22-24, the following Brothers received the Tonsure and Minor Orders from the hands of the Most Rev. James H. Ryan, Bishop-elect of Omaha: Robert Barron, Benedict Heary, John Gaines, Jerome Bresnahan, Camillus Lillie, Gabriel Schneider, Luke Schneider, William Curran, Regis Ahern, Patrick Roney, Hilary McGinley, Andrew Fleming, Donald McMahon, Mathias Cain, Quintin Goldrick, Aloysius Segren, Sebastian Carlson, Arthur McInerney, Christopher Pino, Bartholomew Schaller, Maurice Conlon, Antoninus Quinn, Raphael Gillis, Victor Dwyer, Anselm Abbott, Fabian Mulhern, Marcellus McGowan, Urban Corigliano, Paschal Shaffer, Hugh Scola, Brendan Larnen and Edgar Schnell.

Bishop Ryan also conferred the diaconate on the following Reverend Brothers on September 24: Dominic Kearney, Vincent Ferrer Hartke, John Thomas Ford, Ignatius Bailey, Peter Morrissey, James McDonald, Walter Conway, Thomas a'Kempis McKenna, Vincent Fitzgerald, Michael Whelan, Lambert Shannon, Richard McQuillan, Leonard Grady, Basil

Begley, Bonaventure Sauro, Humbert Dailey, Bernardine Carroll, Wilfred Regan, Justin Madrick, Cyril Fisher, Louis Bertrand Kilkenny, Stephen Cannon, Gerald McCabe, Theodore Carl, Henry Gallagher, Cyprian Sullivan, Anthony Bujnak, George Mottey, Martin Murphy, Charles Durbin, Reginald Coffey and John Dominic Jordan.

The Blackfriars' Guild of Washington, D. C., a non-professional theatrical group organized in 1932 by the Rev. Urban Nagle, O.P., began this new season by a very successful presentation of the "White Haired Boy." Other Guild productions to follow are: "The First Legion," and "Catherine the Valiant."

The Blackfriars' Guild of Providence College, Providence, R. I., has included in this season's program: "Catherine the Valiant" and "Barter" by the Rev. Urban Nagle, O.P.; "Joyous Season," "The House Beautiful," and "Big Hearted Herbert."

Fifty Dominican Students formed one of the fifty groups of Religious and High School Students who marched in the beautiful parade in Washington, D. C., on the Feast of Christ the King. The parade was under the auspices of the Catholic University Unit of the Catholic Students' Mission Crusade. The twenty-five hundred marching Crusaders formed a colorful procession as they wended their way from the White House, through the downtown section of Washington, to St. Matthew's Church, where in the presence of the Most Rev. John M. McNamara, D.D., they paid tribute to the King of Kings in the Most Holy Eucharist.

The Fathers of the Eastern Mission have the following engagements for December:

*Novenas:*

- At St. Gregory's Church, New York City.
- At Holy Name Church, Philadelphia, Pa.
- At St. Mary's Star of the Sea Church, E. Boston, Mass.
- At St. Alphonsus' Church, Auburn, N. Y.
- At St. Vincent's Church, Madison, N. J.
- At St. Michael's Church, Georgiaville, R. I.
- At St. Mary's Church, New Haven, Conn.

*Retreats:*

- At St. Brenden's Church, Riverside, R. I.
- At Holy Cross Church, Baltimore, Md.
- At St. Ambrose's Church, Endicott, N. Y.
- At St. Raphael's Church, Pawtucket, R. I.
- At the Dominican Monastery, Philadelphia, Pa.
- At St. Dominic's Academy, Caldwell, N. J.

Fathers and students from the Dominican House of Studies, Washington, D. C., assisted at the Solemn High Mass on October 4 in honor of St. Francis, at the Franciscan College of the Holy Name, Washington, D. C. The Very Rev. E. G. Fitzgerald, O.P., was celebrant of the Mass.

Not a few Dominican Fathers helped to swell the ranks of the clergy in the annual Holy Name Parade in Jersey City, N. J., held this year on October 13.

Thirty students from the Dominican House of Studies chanted Solemn Compline at St. Dominic's Church, Washington, D. C., October 20, at the annual Knights of Columbus' pledge to Christ their King. The Very Rev. Justin McManus, O.P., was the preacher on the occasion.

The Rev. Ignatius Smith, O.P., addressed the Catholic University Conference of Clerics and Religious of the Catholic Students' Mission Crusade, October 29, on the subject: "The Consolations of the Faith to the non-Catholic."

The Rev. G. B. Stratemeier, O.P., Professor of History and Religion at the Catholic University of America, has been appointed chaplain of the University.

Brother Louis Bertrand Boucher, O.P., renewed his simple vows on Rosary Sunday, October 6, in the presence of the Very Rev. P. A. Maher, O.P., Prior of St. Catherine's Convent, New York City.

Fathers of the Central Mission Band, the Rev. W. D. Sullivan, O.P., the Rev. P. G. Corbett, O.P., the Rev. R. R. King, O.P., the Rev. J. R. O'Connor, O.P., the Rev. B. C. Murray, O.P., and the Rev. J. C. Connolly, O.P., have concluded the present season with the following engagements:

*Parish Retreats:*

At Holy Angels' Church, Dayton, Ohio.  
At St. Dominic's Church, Springfield, Ky.

*Novenas:*

In honor of St. Teresa, at the Carmelite Monastery, Wheeling W. Va.  
In honor of St. Jude, at St. Jude's Church, Wauwatosa, Wis.  
In honor of St. Jude, at St. Dominic's Church, Detroit, Mich.  
In honor of the Holy Souls, at St. Dominic's Church, Detroit, Mich.  
In honor of the Immaculate Conception, at St. Louis Bertrand's Church Louisville, Ky.

*Third Order Retreat:*

At the Fontbonne, Cincinnati, Ohio.

*Missions:*

At St. Catherine's Church, New Haven, Ky.  
At Holy Trinity Church, Somerset, Ohio.  
At St. Mary of the Knobs Church, Floyd Knobs, Ky.  
At St. Dominic's Church, Youngstown, Ohio.  
At St. Peter's Church, Memphis, Tenn.  
At St. Francis of Assisi Church, Louisville, Ky.

*Forty Hours:*

At St. Peter's Church, Wheelersburg, Ohio.  
At St. Patrick's Church, Wyandotte, Mich.

The Rev. C. L. Davis, O.P., of the Dominican House of Studies, River Forest, Ill., preached three retreats to the clergy of the diocese of Toledo, at Carey, Ohio.

The Rev. J. I. Reardon, O.P., and the Rev. D. G. O'Connor, O.P., are teaching Philosophy at De Paul University, Chicago, Ill.

The Rev. T. M. Sparks, O.P., is teaching Psychology at the Extension Course at Fenwick High School, Oak Park, Ill.

The Rev. A. C. Therres, O.P., and the Rev. J. C. McDonough, O.P., members of the Western Mission Band, are now stationed at the House of Studies, River Forest, Ill.

The Rev. A. M. Driscoll, O.P., is inaugurating, on November 15 at Rosary College, River Forest, Ill., a series of philosophical lectures sponsored by the Catholic Truth Association.

The Very Rev. F. N. Georges, O.P., spoke on Blessed Martin de Porres to colored and white congregations at St. Monica's Church, Gary, Ind., and at St. Anselm's Church, Chicago, Ill.



The Rev. L. C. Gainor, O.P., lectured on the aims of Catholic Education on September 4, over Station WGN, Chicago, Ill.

The night classes in the Adult School at Fenwick High School, Oak Park, Ill., began on October 5, with a greater selection of classes and larger attendance than last year, and continued for ten weeks.

The *Saint Albert's Guild*, organized by the theological students at St. Joseph's Priory, Somerset, Ohio, for the purpose of making the Dominican Saints and Blesseds better known, has entered upon its third successive year. The subject of this year's papers and novena is Blessed Martin De Porres.

On Rosary Sunday, the sermon at St. Joseph's Church was preached by the Rev. J. J. Welsh, O.P.; and, at St. Thomas' Church, Zanesville, Ohio, by the Rev. C. I. Litzinger, O.P.

After conferring the Sacrament of Confirmation on a large class at St. Joseph's Church, Somerset, Ohio, on the afternoon of October 9, the Most Rev. James J. Hartley, D.D., Bishop of Columbus, visited the Novices in their recreation room.

Two Passionist Fathers, the Rev. Marcellus White and the Rev. Reginald Arliss, stopped at St. Joseph's for a brief visit, October 24-25, on their way to the West coast where they are to embark for the Chinese missions.

A regional meeting of the Third Order of St. Dominic was held on Sunday, December 1, at St. Rose Priory, Springfield, Ky.

Two of the young Fathers ordained last June, the Rev. T. A. Murphy, O.P., and the Rev. J. M. Egan, O.P., were sent to the College of the Angelico, Rome, to continue their studies.

The Rev. E. M. Heary, O.P., has been appointed as an Assistant Editor of the Holy Name Journal.

The Dominican Missions were represented at the Mission Exposition at Cleveland, September 23-26, and at Milwaukee, October 6-9.

The Clergy of the Country have responded with great enthusiasm to the Angelic Warfare campaign, begun this Fall by the Rev. E. L. Hughes, O.P. Many communications have been received from all parts of the United States as well as one from China and New South Wales.

The first public novenas in this country in honor of Blessed Martin de Porres were those held at Union City, N.J., conducted by the Rev. E. L. Hughes, O.P.; at St. Mary's Church, New Haven, Conn., conducted by the Rev. V. R. Burnell, O.P., and the Rev. G. B. Neitzey, O.P.; and at Holy Name Church, Valhalla, N. Y., conducted by the Rev. E. L. Phillips, O.P.; St. Pius' Church, Providence, R. I., preached by Very Rev. J. P. Aldridge, O.P.

The Rev. E. L. Hughes, O.P., preached at Jersey City, N. J., on Oct. 6 at the dedication of Siena Hall, Catholic Action Center and residence for business women, conducted by the Dominican Sisters of Caldwell, N. J. Father Hughes also addressed a group of Franciscan Tertiaries at a Communion Breakfast at the Hotel New Yorker. On October 13, he conducted a Holy Name Rally at Our Lady of Mount Carmel Church, Astoria, L. I., N. Y.

The Rev. R. E. Vahey, O.P., conducted a three day retreat for ladies, September 13-15, at the Retreat House of Our Lady of Prouille, Elkins



Park, Philadelphia, Pa.; also a one day retreat for Third Order members at the Dominican Sisters Retreat House, on Rosary Sunday, October 6. Father Vahey preached at the St. Albert's celebration held on November 7, at Albertus Magnus College, New Haven, Conn. He also conducted a one day retreat for the Central Organization for Catholic Women on December 1, at the Dominican Sisters Retreat House, Philadelphia, Pa.

The Fathers of the Southern Mission Band, the Rev. V. F. Kienberger, O.P., the Rev. L. M. Shea, O.P., and the Rev. L. A. Smith, O.P., had the following engagements for the Fall of 1935:

*Missions:*

At St. Mel's Church, Chicago, Ill.  
 At Sacred Heart Church, Palestine, Tex.  
 At Holy Rosary Church, Rosenberg, Tex.  
 At St. Wenceslaus' Church, Beasley, Tex.  
 At St. Mary's Church, Temple, Tex.  
 At Sacred Heart Church, Charleston, S. C.  
 At St. Mary's Church, Augusta, Ga.  
 At Immaculate Conception Church, Tyler, Tex.  
 At St. Charles' Church, Longview, Tex.

*Novenas:*

At St. James' Church, Chicago, Ill.  
 At St. Lawrence's Church, Chicago, Ill.

*Retreats for Religious:*

At St. Mary's Infirmary, Port Arthur, Tex.  
 At St. Joseph's Infirmary, Houston, Tex.  
 At St. Mary's Infirmary, Galveston, Tex.  
 At Villa de Matel, Houston, Tex.  
 At the Dominican Novitiate, Houston, Tex.

*Retreats for Students:*

At St. Benedict's College, Atchison, Kan.  
 At McGill Institute, Mobile, Ala.  
 At De La Salle Normal School, Lafayette, La.

A Special Sermon was delivered at the Diamond Jubilee of the Dominican Sisters, New Orleans, La.

The Rev. Thomas a'Kempis Reilly, O.P., is at present completing the following series of engagements on which he entered shortly after our last notice:

At Cornwall, Ontario, two ten-day retreats for the Sisters Hospitallers of St. Joseph. At Springfield, Ill., an annual retreat for the Dominican Sisters, Academy of the Sacred Heart. At Milwaukee and Kenosha, Wis., and at Harrisburg, Pa., visits or conferences for the propagation of the Rosary, a work to which Father Reilly has recently been assigned. At Mount St. Florence, Peekskill, N. Y., an annual retreat for the Sisters of the Good Shepherd, Provincial House. At Oka, Ontario, a diocesan retreat for the clergy of Alexandria, followed by a private retreat at the Trappist Monastery. At Cleveland, Ohio, a solemn public novena in honor of Christ the Eucharistic Priest-King and St. Jude, at St. Paul's Shrine of the Blessed Sacrament. At Summit, N. J., an annual retreat for the cloistered Dominican Nuns at Rosary Shrine. At St. Paul, Minn., a ten-day retreat for the Good Shepherd Sisters at their Motherhouse.

As joint worker with the Rev. J. S. Moran, O.P., for the propagation of the Perpetual Rosary, Father Reilly will welcome all opportunities, openings or suggestions that may be brought to his notice for the promotion of devotion to the Rosary in any form. Communications relating to Rosary Novenas, Triduums, Conferences, Lectures or merely interested

inquiries will reach Father Reilly, if addressed to his present permanent residence—Monastery of the Perpetual Rosary, 1500 Haddon Ave., Camden, New Jersey.

### SISTERS CHRONICLE

#### Foreign Mission Sisters of St. Dominic, Maryknoll, N. Y.

The Maryknoll Sisters opened two new houses in the Orient this fall.

At Pingnam, in the Wuchow Prefecture, Kwangsi, Province, two Sisters will conduct a catechumenate and catechist school for women, and a small dispensary. Their most important work, however, is a school in preparation for a native novitiate. Twenty Chinese girls await permission from Rome to enter upon their novitiate. This is the Sisters' first house in the Kwangsi Province. The Maryknoll Fathers, however, have been in charge of Wuchow since 1927. They hope to use more Sisters as soon as means permit.

The Sisters named to Pingnam are: Sr. Mary Gonzaga Rizzardi of New Rochelle, N. Y., and Sr. Moira Reihl of North Bergen, N. J. Sr. Gonzaga was transferred from the Congregation's house at Kowloon Hongkong, China and Sr. Moira from Loting, Kwangtung, China.

At Hopei in Manchukuo, three Sisters are stationed. They are Sr. Veronica Marie Carney of Somerville, Mass., Sr. Paula Sullivan of Burlington, Vt., and Sr. Mary Fabiola Conyout of Spokane, Wash.

Sr. Miriam Louise Kroeger of Jefferson City, Mo., a Maryknoll Sister, was invested with the Paladin Jewel, honorary award of the Catholic Students' Mission Crusade, on the evening before she sailed for her mission in China, September 21. Sr. Henrietta Marie, Cunningham, Mass., was also invested. The award was granted for "outstanding service" at the Crusade Convention, August 6-9, at Dubuque, Ia., where the Sisters were in charge of an exhibit of the Congregation's work on the foreign mission field.

#### Sisters of Saint Dominic, Caldwell, N. J.

On September 8, a Convocation of Dominican Tertiaries was held in the Convent Chapel. Forty-two members were received and ten were professed.

Final vows were pronounced by the following: Sister M. Francesca Hackett, Sister M. Georgina Christiana, Sister M. Madonna Kelly, Sister M. Eugenia Fenton, Sister M. Dolerine Brosnahan, Sister M. Helena Flanagan, Sister M. Walter Proudfoot, Sister M. Rosina McTague, Sister M. Patricius Feury, Sister Maura Campbell, Sister M. Eleanor Fay, Sister M. Madeline Sorge, Sister M. Julian Coskren, on September 19.

On September 26, the Very Rev. J. L. Heagen, O.P., delivered his regular monthly conference. His subject was "The Holy Eucharist and the Eucharistic Congress." "Devotion to the Rosary," was the subject of his October conference.

On October 9, the Community was favored with a visit by the Very Rev. C. M. Theunte, O.P., who described his mission among the lepers in Molakai. On the following day he addressed the students of the Academy in the interest of the leper missions.

The first of a series of week-end retreats was given at Sienna Hall, Jersey City, N. J., by the Rev. J. M. Routh, O.P., on November 2 and 3. This new residence for business and professional women was dedicated on October 6, by the Most Rev. Thomas J. Walsh, Bishop of Newark, N. J. All women wishing to spend a day in prayer and recollection are invited to attend these spiritual exercises.

From October 30 to November 2, a retreat for the pupils of the Academy was conducted by the Rev. R. B. Johannsen, O.P.

**Mt. St. Mary-on-the-Hudson, Newburgh, N.Y.**

On August 13 at the close of the retreat preached by the Rev. F. O'Neill, O.P., five postulants were invested and eighteen Sisters made final profession. The Rev. Thomas J. McDonnell, Archdiocesan director of the Propagation of the Faith, officiated, assisted by the Rev. F. G. Level, O.P., and the Rev. R. E. Vahey, O.P. Father O'Neill delivered the sermon. In the sanctuary were the Rev. Wm. Daly, O. Carm., the Rev. L. D. Flanagan, O. Carm., the Rev. J. S. Whalen, O. Carm., and the Rev. R. Forester, O. Carm.

On August 31 a Requiem High Mass in the Chapel at the Motherhouse and Masses at every Mission House of the Community recalled to the minds of the Sisters the second anniversary of the death of the Most Rev. J. J. Dunn, D.D., V.G. A procession to the grave of the Bishop and the recitation of the rosary by the Sisters comprised the additional observance at the Mount.

On October 1, the Rev. Thomas J. McDonnell, Ecclesiastical Superior of the Community, presided at an investiture ceremony, assisted by the Rev. R. E. Vahey, O.P. The sermon was preached by the Rev. T. I. Hannon of Camden, N. J.

On Thursday, September 12, the formal opening of the school year was marked by the celebration of a Mass for the students by the Rev. Hugh N. Serror, O.P., of Providence College. In an inspiring talk, Father Serror urged the students to be faithful to Mary, their Patroness and Mother.

The Sisters and students at the Motherhouse observed with fitting ceremonies the three days of the Eucharistic Congress. On Wednesday and Thursday the Holy Hour was held; on the third day Exposition of the Blessed Sacrament for the entire day came to close with a procession of the Blessed Sacrament in which Sisters and students joined. The local alumnae were represented at the chapel by their President, Mae Flanagan.

In compliance with the wishes of the Holy Father, the chanting of the High Mass by the Community on Sundays and double feasts was begun for the year on Rosary Sunday. The Rev. T. M. Mulvin, O.P., was the celebrant of the Mass. In the afternoon after a brief explanation of the significance of the Feast by Father Mulvin and after the blessing of the roses, a procession of the students, sisters and altar boys terminated with Benediction of the Most Blessed Sacrament and the singing of the Te Deum.

On September 20, the Most Rev. Bishop Hafey of the Diocese of North Carolina visited the Mount, where he gave a most thought provoking talk on the Southern missions and their heroic priests.

On October 27, the feast of Christ the King, a piano lecture-recital was given in the Domus Angelorum by Miss Emma Grisculo, graduate of the Yale Conservatory of Music.

On October 26, the Rev. Wm. Kelly of the Catholic School Board and Dr. Wm. Dougherty of Yonkers visited the Mount after the sectional meeting of religious teachers in Newburgh, N.Y.

The Rev. Ambrose Brochu of Tuxedo Park, on October 29, addressed the Catholic students Mission League of the Academy on the Diocesan Student Mission Organization.

The devotion of Forty Hours at the Motherhouse began on Sunday, November 3, with High Mass celebrated by the Rev. T. M. Mulvin, O.P.

**St. Joseph's College and Academy, Adrian, Mich.**

October 4, marked the dedication of the new House of Studies recently erected on the campus of the Catholic University by the Sisters of

St. Dominic of Adrian, Mich. The Rev. Mother M. Gerald, O.P., of Adrian under whose direction the building was undertaken, the Rev. Mother M. Clarissa, O.P., of Akron, fifteen Adrian Dominicans and about thirty Sisters representing many other communities were privileged to be present at the simple but beautiful and impressive ceremonies.

The House, which was constructed under the supervision of Gerald Barry, well-known Chicago architect, is built in modified Renaissance style, of light brick, with stone trimmings and provides accommodations for forty-four Sisters. Eleven Sisters from Adrian took possession on August 9, and since the opening of the University twenty-six Sisters from other communities have taken up their abode with them. Besides the sleeping rooms, the house includes a chapel, two community rooms, parlors, two refectories and a number of service rooms. The liturgical altar and the statues in the chapel are the work of the Daprato Statuary Company, and the complete set of Gothic vestments was made by the Sisters in Adrian.

The Most Rev. Michael J. Curley, Archbishop of Baltimore, blessed the House on the afternoon of October 4, and after the blessing of the chapel, delivered a very fatherly address to the Sisters, congratulating them on the erection of the House of Studies and welcoming them to Catholic University. He spoke highly of the work done in the United States by all the teaching orders; of their astonishing progress along educational lines in the last twenty-five years in spite of immense difficulties; and of their notable contribution to the Church in America. On the following morning His Grace celebrated the first Mass offered in the chapel and gave Benediction of the Blessed Sacrament. Assisting the Archbishop at the dedication and at the Mass were the Rev. Ignatius Smith, O.P., the Rev. R. W. Farrell, O.P., the Rev. T. F. Carey, O.P., and the Rev. T. J. Smith, O.P.

#### **Immaculate Conception Convent, Great Bend, Kansas**

Immaculate Conception High School, a secondary school conducted for the Novices and Postulants, commenced its eighth scholastic year, September 9, with an enrollment of twenty-five students.

Since the month of August five postulants entered the Novitiate.

An event of great joy to this community was the appointment of the Rev. J. M. Smith, O.P., as its first Dominican Spiritual Director. Father Smith came to Great Bend on October 4, to take charge of his new duties.

The Feast of the Most Holy Rosary was celebrated with the usual solemnity. The ceremony of the blessing of the roses preceded the Conventual High Mass sung by the Rev. J. M. Smith, O.P. Father Smith preached an impressive sermon on St. Dominic and the efficacy of the Holy Rosary.

Throughout the Rosary month special Rosary devotions were held each evening in the Convent Chapel.

For the past few weeks this Community has enjoyed the privilege of a weekly Holy Hour on Thursday with Exposition of the Blessed Sacrament.

On October 9, the second anniversary of the death of Mother Rose, and on October 16, the seventh anniversary of the death of Mother Seraphine, a Requiem Mass was sung in the Convent Chapel.

#### **St. Cecilia Academy, Nashville, Tenn.**

Mother Reginald, O.P., and Sister Miriam, O.P., attended the Seventh National Eucharistic Congress held in Cleveland, Ohio, during the latter part of September.

Sister Mary Rose, O.S.B., of Guthrie, Okla., is spending the year at St. Cecilia while studying library science at George Peabody College for Teachers.

On Rosary Sunday, the Most Rev. Alphonse J. Smith, D.D., Bishop of Nashville, said Mass in the convent chapel, and preached a sermon on the Rosary. Later in the day the Most Rev. Bishop gave the Sisters a Spiritual conference.

Sister Margaret, Prioress, and Sister Mary Luke attended the Dixie Conference of the International Federation of Catholic Alumnae, held in New Orleans, La., in October.

The first meeting of the year of the Nashville English Club was held at St. Cecilia during October.

The St. Cecilia Sodality sponsored their annual bazaar during the early part of December. The proceeds of the bazaar will be used this year, as is the custom, for the home and foreign mission.

Sisters Sebastian, Isabel, and Thomas Aquinas are spending the year at Incarnate Word College, San Antonio, Texas, studying for their degrees.

Sisters Mary Luke and Anne Frances attended the State Convention of the International Federation of Catholic Alumnae, held in Memphis, during Thanksgiving week.

#### **Convent of Saint Catherine, Racine, Wis.**

The Very Rev. C. M. Thuente, O.P., was the guest of the Community for a few days of the first week of September. He spoke to the Sisters one evening on "A Good Philosophy of Life." His discourse was pithy and stimulating.

Sister Mary Gerard Hoffmann died on October 3. May she rest in peace!

#### **Congregation of the Holy Cross, Brooklyn, N. Y.**

Sister Magdalen Proepster died August 18, and Sister Rosalene McGivney died September 28. May they rest in peace!

The Dominican Juniorate Guild gave a Euchre and Dance at the Colonial Hotel on October 23. It was well attended and was a social success.

The forty-nine Juniorites at Southhampton spent the Thanksgiving Recess at their own homes with their parents.

#### **Congregation of St. Mary's, New Orleans, La.**

The Very Rev. N. Dominguez, O.P., celebrated Mass in the convent chapel shortly before his departure for Manila, P. I.

On Rosary Sunday, Rev. Anselm Townsend, O.P., was celebrant at the High Mass. Exposition of the Most Blessed Sacrament was held in the afternoon followed by a Rosary Procession on the campus and outdoor Benediction.

Portraits of Sidney Lanier, Poet, and of "Stonewall" Jackson, were presented to the College by the Julia Jackson Chapter, U.D.C. Miss Audrey McCarron, A.B. '38, a member of the Chapter made the presentation, and the gifts were accepted by Miss Maria Ajubita, A.B. '36.

Sister M. Michael, O.P., A.M., addressed the Dixie Conference, I.F.C.A., during the convention recently held in New Orleans. The topic of her talk was: "Social Aspect of the Federated Sister." Sister M. Elizabeth, O.P., Ph.D., Dean of St. Mary's Dominican College, led the Round Table discussion during the Education Session.

The Social Service Session of the Conference was held at Dominican College. The Rev. Joseph Buckley, S.M., S.T.D., delivered the invocation. The Rt. Rev. Msgr. P. J. Wynhoven, a national authority on Sociology, gave a splendid talk on the "Big Sister" movement. The Most Rev. Rummel, Archbishop, was the guest of honor. At a banquet after the session the entire convention body reassembled to listen to His Ex-

cellency's inspiring address on the "Importance and need of Catechists."

The Dominican Orchestra, under the direction of Professor Rene Solomon entertained the delegates with a select program. A notable feature was the harp solo of Mme. Lucienne Lavedan, a Dominican alumna.

Mrs. Cecile Cleary, President of the Dominican Alumnae, was chairman of the lay division of the Education Session, which stressed the teaching of Christian Doctrine. A catechetical display of unusual excellence and magnitude was exhibited in the college social rooms. At the request of the Archdiocesan Superintendent of Education, the Rev. E. Prendergast, the Exhibit was continued two days beyond the convention dates.

The seventy-fifth anniversary of the coming of the Dominican Sisters to Louisiana occurred on November 5. Its observance was strictly *en famille*.

With devoted loyalty to their Alma Mater, the Alumnae have planned an imposing celebration for the third Sunday in December, when His Excellency will celebrate a Solemn Pontifical Mass, assisted by the Pastors of the Schools in which the Sisters teach, and by the Very Rev. Michael Geehan, Chancellor of the Archdiocese. The sermon on this occasion will be preached by one of the Dominican Fathers of the Southern Mission Band. A commemoration program will precede the Mass, at which the President, Mrs. Cecile Cleary, in the name of the Alumnae, will present a token of appreciation to their beloved Sisters.

Five young ladies entered the postulate during the month of October.

#### **St. Catherine's Hospital and Novitiate, Kenosha, Wis.**

In July the Rev. Thomas a'Kempis Reilly, O.P., visited the Community and gave an instruction on the Holy Rosary, stressing its continual recitation.

The Very Rev. C. M. Thuente, O.P., conducted the annual retreat closing on the Feast of St. Rose with the ceremonies of first and final profession.

Sister M. Lucy Hennessy was admitted to first profession.

Those admitted to final profession were: Sister M. Veronica O'Sullivan, Sister M. Patrick McCarthy, Sister Margaret Mary Horgan, Sister M. Mathelda Moessens, Sister M. Ambrose Clear, Sister M. Agatha Lynch, Sister M. Victoria Marion.

Sister M. Bonaventure and Sister M. Agatha were transferred to the California Missions following the retreat.

#### **St. Mary's of the Springs College, East Columbus, Ohio**

On the Feast of the Holy Angels, Sister Mary Benedict Dugan, O.P., made first profession, the Rev. J. D. Pendergast, O.P., officiating.

Mother Stephanie, O.P., Superioress of the Community of St. Mary's of the Springs, is at present making her visitation of the Eastern houses.

One of the first members of the college faculty, the Rev. Stanislaus Olsen, O.P., who is now stationed in California, recently returned for a visit. Fr. Olsen had not seen the new halls which had sprung up since he was Professor of Sociology at the infant college. A tour of the buildings found Father pleased with all he saw. It was pleasant to recall his enthusiasm and unstinted praise.

A new House Council was recently organized in accordance with a cooperative plan of student government. Its objective is to legislate regarding matters pertaining to Sansbury Hall and to act as a point of contact between the faculty and student body.

On October 23, the Rev. Paul Glenn of St. Charles College, Columbus, addressed the student body, faculty and friends, in the first of a series of

informal talks on "Why I am a Catholic." The lecture was a splendid exposition of the truths of the Catholic faith by one who is prominent as a priestly lecturer in Columbus, Ohio. The lectures will be open to the general public, Catholic and non-Catholic.

The last Sunday of October, the Feast of Christ the King, a Solemn High Mass was celebrated in the convent chapel of Christ the King. The college students in cap and gown attended in a body. The Rev. J. Bauer, O.P., College Chaplain and member of the faculty, delivered an instructive address on the significance of the Feast for Catholics today, pointing out that moral courage and the development of a true conscience are necessary in establishing in one's heart the reign of Christ the King.

The Academy has increased its number of students over last year, the present enrollment being 250. The college enrollment is now one hundred, the Freshman class alone having forty-three members. These numbers evidence a remarkable stride in a college in whose first year, 1924, there was a membership of just ten in all classes.

Sister Borromeo, O.P., Dean of St. Albertus Magnus College, New Haven, attended a meeting of the Ohio Classical Association, held at Tiffin, Ohio, October 24-26. Sister read a paper on "Types of Parasites in Plautus and Terence."

Sister Mary Patrick Clancy, O.P., answered the final mission call on September 19, 1935, in the fifty-eighth year of her religious profession. May she rest in peace!

#### **Sisters of St. Dominic, Blauvelt, N. Y.**

The corporate title of the Congregation has officially been changed from "Asylum of the Sisters of St. Dominic," to "Sisters of St. Dominic of Blauvelt, New York."

On August 20, Sister Jordan, Sister Baptista, Sister Alberta and Sister Celestine celebrated the twenty-fifth anniversary of their religious profession.

The last retreat for the year was preached during the last week of August by the Rev. E. L. Hughes, O.P., at the Motherhouse, Blauvelt, N. Y. A few days after the retreat four postulants received the holy habit, two novices pronounced their first vows and seven Sisters pronounced their perpetual vows.

Statistics for the scholastic year 1934-35 show that approximately 10,000 children were enrolled in the schools conducted by the Sisters of Blauvelt.

Sister M. Thomasina, principal of Our Lady of the Blessed Sacrament Academy, Goshen, New York, has received the degree of Doctor of Philosophy from Fordham University. The subject of her dissertation is: "Lacordaire—a Classical and Romantic Teacher."

#### **Congregation of the Queen of the Holy Rosary, Mission San Jose, Calif.**

Venerable Mother M. Seraphina, Prioress General, accompanied by Sister M. Dolorosa, attended the conference of Dominican Sisters held in Cincinnati, Ohio, in July. They enjoyed the privilege of making the retreat conducted by the Most Rev. John T. McNicholas, O.P., for the Sisters attending the conference.

On the Feast of our Holy Father St. Dominic, six Sisters celebrated the Silver Jubilee of their holy profession. The sermon for the occasion was delivered by the Rev. Paul K. Meagher, O.P.

The second retreat of the year, from August 5-12, was conducted by the Rev. T. Gabisch, O.P.

On August 12, six novices pronounced their first vows, and on the fifteenth, eight Sisters were admitted to their perpetual vows.

The Most Rev. J. M. Preciado, Bishop of Colon, Panama, honored the



Motherhouse by a visit on September 3-4. His Excellency celebrated Mass in the convent chapel.

On October 15, Sister M. Gaudentia, O.P., was called to her heavenly reward in the fortieth year of her age and the eleventh of her religious profession. Death came after many months of great suffering, joyfully endured. May she rest in peace!

The participation of this Community in the National Eucharistic Congress, held recently in Cleveland, took the form of a Solemn Triduum with exposition of the Blessed Sacrament on the third day, concluding with the Holy Hour. Another Triduum was similarly held in preparation for the Feast of Christ the King.

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**Dominican Sisters of the Perpetual Rosary, Milwaukee, Wis.**

The Community was favored in having the Rev. C. M. Theunte, O.P., act in the capacity of Chaplain from August 15-21. During his stay a series of conferences on Dante's "Purgatorio" was given to the Sisters which was most helpful and instructive.

The September conference was given to the Community by the Rev. H. A. Kelly, O.P., of St. Pius Rectory, Chicago, Ill. The Rev. H. A. Kelly, O.P., succeeds the Rev. W. P. McIntyre, O.P., as Extraordinary Confessor to the Community.

On September 14, a beautiful statue of St. Joseph was blessed and placed in the new Grotto in the Novitiate garden. This was the gift of the relatives of one of the Sisters in memory of their deceased mother.

The Solemn Novena in preparation for the Feast of the Most Holy Rosary was made by the Community. The conventual Mass was sung by the Rev. Fr. Schroer, P.S.M., a missionary from Africa, at which the Sisters solemnly renewed their vows. In the afternoon an unusually large gathering attended the impressive ceremony of the crowning of Mary, Queen of the Most Holy Rosary. The children as usual were well represented and added much to the occasion all dressed in white with colored bands, symbolizing the Rosary Mysteries. One of their number read aloud the "Act of Consecration." The Rev. A. H. Neal, O.P., of Oak Park, Ill., conducted the services and preached an inspiring sermon. Roses were blessed and distributed after Benediction of the Most Blessed Sacrament.

A Triduum in honor of the three-hundredth anniversary of the founding of the Perpetual Rosary Association was conducted by the Rev. H. A. Kelly, O.P., from October 20-22. There were two services, each day at 3 and 8 p. m. All were well attended.

At the close of the Triduum, the Third Order of St. Dominic obtained their much desired permission to hold their monthly meetings at the convent instead of the Cathedral where they were formerly held. The Rev. Fr. Kutchera, himself a tertiary, graciously offered and received the faculties to act as Spiritual Director of the Chapter. Several new members were received.

On September 28, "The Dominican Rosary Aides" held their annual meeting in the convent parlors, at which the election of new Officers took place. The Rev. J. J. Holleran of St. Sebastian's Church, Milwaukee, Wis., gave an excellent talk on Dominican Ideals and Catholic Action. Benediction of the Blessed Sacrament concluded the chapel services.

On October 15, Miss Laura Gebman of Waukesha, Wis., entered the cloister as a postulant.

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**Congregation of the Most Holy Name of Jesus, San Rafael, Calif.**

During the past year the Sisters of the Congregation of the Most Holy Name of Jesus have had their chapel renovated in accordance with

the strictest liturgical regulations. Miss E. Charlton Fortune of Monterey, Calif., has designed the altars and their appurtenances. On the dossal of the main altar she has wrought a mosaic in felt of St. Dominic and the Archangel Raphael on either side of the Dominican coat of arms. The statues of Our Lady and St. Joseph were designed by the French artist, Rouget de Villiers and subjected to a process of silver gilding under the direction of Miss Fortune.

A new Novitiate house has been founded at San Rafael, near the older convent. It has been named Santa Sabina at Edge Hill.

A new estate at San Rafael has been purchased for the Dominican College. It adjoins the main academic building, Guzman Hall, and Meadowlands, one of the older residences. In honor of St. Catherine of Siena it has been named Benincasa.

On the Feast of St. Raphael, October 24, as the most important ceremony of Shield Day. Msgr. Thomas F. Millet, in the presence of a large assembly blessed the new college house.

On November 13, a symposium in honor of St. Thomas, Patron of Schools, was held in Angelico Hall, the auditorium of the Dominican College of San Rafael.

#### **Dominicans Sisters of the Sick Poor, New York, N. Y.**

On August 10, the Rev. Walter Maher, S.J., gave the Sisters an interesting lecture on St. Joan of Arc which was elucidated by slides. Later in the month the Rev. T. M. Sparks, O.P., entertained the Community by giving them an account of his recent travels in St. Dominic's country. This was also illustrated by pictures.

On August 30, the second annual retreat was opened being conducted by the Rev. V. C. Donovan, O.P.

#### **Dominican Sisters of the Perpetual Rosary, Union City, N. J.**

The Rev. J. M. Routh, O.P., conducted the services and preached the sermon in the chapel on Rosary Sunday. The devotions consisted of the Rosary Procession, sermon, Act of Consecration to our Lady of the Rosary and Benediction of the Most Blessed Sacrament. Roses were blessed and distributed after the services.

The annual retreat for the Community opened on October 18, and closed on the Feast of Christ the King, October 27. The Very Rev. C. M. Thuente, O.P., conducted the retreat.

The Most Rev. Cuthbert O'Gara, D.D., C.P., who is on a visit from China, celebrated the conventual Mass in the chapel on October 30, and paid a visit to the Community.

Through the kind offices of the Rev. E. L. Hughes, O.P., National Director of the Third Order, Editor of *The Torch* and Founder of the Blessed Martin Guild, the Sisters were singularly privileged to have the first public novena in honor of Blessed Martin De Porres, held in chapel. The novena opened on October 28, and closed on November 5, the Feast of Blessed Martin.

This novena, which marked the inauguration of public devotion to Blessed Martin in the United States, was conducted by the Rev. E. L. Hughes. Each day of the novena Holy Mass was offered for the intentions of all those joining in this Crusade of Prayer. The primary intention of the novena was the canonization of Blessed Martin. Two exercises were held daily, one at 4 p. m., the other at 7:30 p. m. During the entire novena every service was very well attended. Veneration of the relic of Blessed Martin took place after each service.

On Monday evening, November 4, the Rev. J. A. Shovlin, Pastor of Christ the King Church for the colored, in Jersey City, was celebrant at

Benediction. His choir of about thirty colored children sang the Benediction hymns. His colored altar boys were the servers.

On Tuesday, the Feast of Blessed Martin, a Solemn High Mass was offered in the chapel at 10 a. m. The Rev. R. E. Vahey, O.P., was celebrant; the Rev. Aegidio Rutolo, O.P., acted as deacon and the Rev. J. B. Affleck, O.P., acted as subdeacon. The Rev. E. L. Hughes, O.P., preached a stirring panegyric on the life of Blessed Martin. At the afternoon and evening service the Papal Blessing was imparted. At the evening service the girls from St. Dominic Academy, Jersey City, formed the choir. The Rev. R. E. Vahey, O.P., was the celebrant at Benediction. In conclusion the Sisters' Choir chanted the *Te Deum* in thanksgiving to God for the great favor conferred on them in having this novena take place in their chapel.

#### **The Dominican Sisters of the Perpetual Rosary, Summit, N. J.**

The Rev. M. A. Murray, O.P., of Somerset, Ohio, said the conventual Mass for the Sisters on August 10.

The devotions of the Triple Novena to our Lady were held in the lower chapel on Rosary Sunday, September 1. The sermon was preached by the Rev. H. H. Welsh, O.P. During the course of the week, he gave most inspiring talks on the Spiritual Life to the cloistered Sisters.

The sixteenth anniversary of the foundation at Rosary Shrine was celebrated with a High Mass on October 2, the Feast of the Guardian Angels. The Most Rev. Amandus Bahlmann, O.F.M., Bishop of Para, Brazil, visited the Sisters and gave them a conference in the afternoon.

On October 3, the Rev. C. G. Moore, O.P., celebrated his twenty-fifth anniversary of religious profession.

A visit by letter was made by the Rev. T. L. Weiland, O.P., from Columbia, S. C., in appreciation for the help given him in his paramount work among the negroes. The following is an excerpt taken from his letter: "It is a great satisfaction that we shall be able to conduct services with becoming altar appointments because of the treasure chest sent by you."

Prayers for world peace was offered at the fifteenth annual Fall Pilgrimage on October 6, the Feast of the Most Holy Rosary. The solemn Rosary Procession made up of thousands of Rosarians carrying lighted candles, children dressed as angels, monks, and nuns, specially garbed altar boys and church societies with their vari-colored banners formed an impressive sight. "The Rosary, Hope of the Storm-tossed World" was the subject of the discourse of the Very Rev. Justin McManus, O.P., Prior of the Dominican House of Studies, Washington, D. C. The entire pilgrimage was conducted out of doors on the monastery lawn.

A notable feature of the exercises was the testimony of several outstanding Catholic laymen, regarding the Rosary as a practical instrument of Catholic Action. Among the speakers were the Hon. W. J. Kearns, the Hon. John A. Matthews, James J. Carroll, Alexander I. Rorke, and John O'Connor. The Most Rev. Amandus Bahlmann, O.F.M., Bishop of Brazil, who was on a visit to the United States, was celebrant at the Solemn Benediction, the Rev. C. G. Moore, O.P., deacon, and the Rev. J. C. Murphy, O.P., subdeacon. The Papal Blessing was cabled, and read by the Rev. C. G. Moore, O.P.

On October 27, the Feast of Christ the King, a pilgrimage of Rosarians from St. Joseph's Church in Bayonne, N. J., spent the entire day at Rosary Shrine. Devotions in honor of St. Jude were held in the afternoon with a short sermon by the Rev. C. G. Moore, O.P. In conclusion there was Benediction of the Most Blessed Sacrament.

Miss Margaret McNally of Jersey City, N. J., entered the cloister as a postulant on the eve of All Saints.

The Rev. Thomas a'Kempis Reilly, O.P., gave the annual ten day retreat to the Sisters on November 1.

#### **Dominican Monastery, Catonsville, Md.**

The Mass on August 18, the Sunday in the Octave of our Lady's Assumption, was celebrated by the Rev. Father Brendan, C.P. Miss Minnie Malloy directed the St. Leo's choir in the singing of the Mass.

During the past months four postulants entered the Community. They are: Misses Frances di Liberto, of New York; Bernardine Cavanaugh, of Gloucester City, N. J.; Mary McHugh, and Elizabeth Eckhardt of Baltimore, Md.

An exquisite set of Pontifical Vestments, the gift of the Sisters of Mercy to the Most Rev. Bishop Ireton, Auxiliary Bishop of Richmond, was painted by the Nuns.

The First Sunday Pilgrimage of September was conducted by the Rev. Fr. Delea, of St. Cecilia's Church.

The Rev. J. J. Dwyer, O.P., of the Dominican House of Studies, Washington, D. C., conducted the Rosary Sunday services. Mr. Hubert J. Sturm directed the choir of men and women from the various parishes of the city. Gerard M. Sturm of St. Ambrose Church was the Organist. Miss Marianna Tumminello, daughter of Dr. and Mrs. S. A. Tumminello, of St. Francis Asissi Church, crowned the Blessed Mother.

On October 7, the Rev. George Tragesser of St. Joseph's Church, celebrated the High Mass. Immediately after the Mass Father Tragesser gave a conference to the Community.

The Rev. Daniel McGill, of Jersey City, N. J., visited the Community and celebrated Mass on the Feast of St. Louis Bertrand.

The usual first Sunday pilgrimage of November was conducted by the Rev. Charles Kerin, S.S., of St. Charles College.

The Very Rev. Leonard Walsh, O.F.M., Commissary of the Holy Land, of Washington, D. C., preached the Community retreat from November 8-17.

During the month of November a High Mass was sung for the repose of the souls of all deceased Benefactors of the Community, and during the month of December for all the living Benefactors.

A very fine macadam road has been installed on the property of the Monastery. The material for the road was donated by the Arundel Company, while the Rev. Bro. John Fidelis, C.F.X., of St. Mary's Industrial School, donated the labor, which was directed by Mr. J. T. Feeney.

#### **Congregation of the Sacred Heart, Grand Rapids, Mich.**

Mother Mary Benedicta (Mary Frances O'Rourke), third Mother General of the Dominican Sisters of the Grand Rapids Diocese, and well known in Grand Rapids through her activity here during the past forty years, died Monday evening at Marywood after an illness of seven weeks.

Born in Minden City, Michigan, March 17, 1871, she spent the first sixteen years of her life in that city, leaving there in 1887 to join the Sisters of the Order of St. Dominic at Holy Angels Convent, Traverse City. She received the Dominican habit there on April 26, 1888, and was professed on April 27, 1889. Teaching assignments called her during the next ten years at St. Mary's School, Muskegon; St. Francis', Traverse City; Sacred Heart Academy, Mt. Pleasant, and St. Alphonsus', Grand Rapids, Michigan.

In 1900, when the Sisters purchased the Matter property at Fountain Street and Ransom Ave., N.E., and established there an academy for girls, Mother Benedicta was appointed first principal of the Academy. Under her directorship the academy was accredited by the University of Michigan

on March 21, 1906. In September of this same year, Girls' Catholic Central high school, the first Catholic Central in the United States, opened with Mother Benedicta as principal. This position she held until 1910, when she was called to the office of novice mistress of the Congregation.

In connection with her work of teaching, Mother Benedicta had for over thirty years some part in the general administration of the Congregation. She was bursar general from 1897 to 1903, novice mistress from 1910 to 1913, counsellor to Mother M. Aquinata, first Mother General of the Congregation from 1913 to 1915, and a assistant to Mather M. Gonsalva, second Mother General, from 1915 to 1919. When because of ill health, the latter resigned her office in November, 1919, her duties devolved upon Mother Benedicta, who completed the remaining two years of Mother Gonsalva's term of office. In August, 1921, the Congregation chose Mother Benedicta as its Superior General and reelected her for a second term in 1924.

The eight years of Mother Benedicta's administration were years of marked advance in the history of Grand Rapids Dominicans. Under the guidance and direction of the late Most Rev. E. D. Kelly, then bishop of Grand Rapids, Mother Benedicta undertook and completed the building of the beautiful new Motherhouse and academy at Marywood, which will ever be looked upon as a monument of her progressive spirit and genuine zeal. It was during these years, too, that the Catholic school question became a political issue. Mother Benedicta spared no effort in effecting the certification and higher education of the Sisters under her charge and in keeping the Dominican schools of the diocese in the fore rank among educational institutions in the state.

At the close of her term of office as prioress general in 1927, Mother Benedicta was appointed by Mother Eveline, her successor, to act as supervisor of schools. In this capacity she served until 1929, when she became principal of Marywood Academy. She has during the past three years been superior of the girls' division of Catholic Central, where, September 8, the evening before the opening of school, she was stricken with the illness which resulted in her death.

Funeral services for Mother Mary Benedicta, were held at 9:30 Saturday morning, November 2, in Marywood Chapel, with the Most Rev. M. J. Gallagher of Detroit, pontificating at the High Mass of requiem. At the end of the Mass the Rt. Rev. Msgr. K. J. Whalen, St. Mary's Church, Muskegon, who had known Sister M. Benedicta for over forty-five years, spoke briefly on her life and achievement. Present at the Mass were more than 400 Sisters and clergy from all parts of the state and friends and former pupils from Indiana, Illinois and Michigan.

#### **Sisters of St. Dominic, Sinsinawa, Wis.**

Five Sisters were appointed to the faculty of the newly opened St. Albert School, Minneapolis. The school was dedicated with impressive ceremonies on December 8.

In the death of Sister Mary Vincenza Hughes on October 15, the Congregation lost a revered and saintly member. Sister Mary Vincenza was in the thirty-ninth year of her profession. She taught in high schools in Bloomington, Ill., Madison, Wis., and Omaha. In 1910 she was appointed novice mistress at the Motherhouse and continued in this important charge for twenty-two years, during which time over eight hundred Sisters received training under her guidance. The Very Rev. J. A. Foley, O.P., of Minneapolis was celebrant of the funeral Mass, assisted by the Rev. E. L. Van Becelaere, O.P., and the Rev. R. W. Mulvey, O.P. The Rev. J. D. Kavanaugh, O.P., preached.

Catholic Education Week was observed in the Academy, the principal

speaker being Mrs. Maisie Ward Sheed who held the interest of all by her account of the work of the Catholic Evidence Guild in England and elsewhere.

The course in Gaelic given at Rosary College by Professor Sean O'Briain, graduate of University College, Cork, Ireland, has aroused much interest within and without college circles. Night classes are now being held in Chicago under the auspices of the Illinois Club for Catholic Women.

The Rosary College plan of Education for Leisure has entered upon its second year with an enrollment of over six hundred. The following courses are offered this year: Current Problems in Philosophy; Liturgy; Representative Americans; The Essay; International Relations; Accounting; Clothing; Appreciation of Music; Food Preparation; Speech. An account of the program of Education for Leisure as initiated and worked out at Rosary College during the scholastic year, 1934-35, appears in the November issue of the "Bulletin of the Association of American Colleges."

The Rev. W. G. Scanlon, O.P., conducted the students' retreat at Rosary College during the first three days of November. A considerable number of students are voluntarily attending the class in preparation for Catholic Evidence work again being conducted weekly by the Rev. Reynold Hillenbrand of the Archdiocesan Mission Band of Chicago. It is hoped that the promising beginning made by three students during the past summer in Oklahoma will grow to ever greater proportions with each succeeding year.

Founder's Day at the College, November 4, was made memorable by the usual distinction and significance of a program commemorative of the coming of Father Mazzuchelli to Illinois, Iowa, and Wisconsin in 1835. The Rev. M. M. Hoffman, Columbia College, Dubuque, Iowa, was the principle speaker, and the program included also cordial messages of greeting and felicitation from the Hon. Henry Horner, Governor of Illinois, and from the Universities of Illinois, Iowa and Wisconsin. Each of these universities also sent a special representative to the College for the program.

#### **Sacred Heart Convent, Houston, Texas**

The beautiful Feast of the Immaculate Conception ushered in the festive occasion of the Silver Jubilee of Sister M. Antoninus O'Connor, Sister M. Pius Dowling and Sister M. Jerome Devine. The chapel and the refectory were very tastefully adorned for the celebration; and the Jubilarians were the recipients of cordial congratulations and good wishes as well as of many appropriate gifts from pupils and friends. Immediately after the Mass Miss Catherine Voigt of Galveston, Texas; Miss Ray Marie Bernsen of Beaumont, Texas; and Miss Anna Lee Castle of Beaumont, Texas, clad in beautiful bridal attire entered the chapel to the sublime chant of the "*O Lumen Ecclesiae*" and proceeded to the altar rail. There after being questioned by the Most Rev. Christopher Edward Byrne, D.D., LL.D., and after listening to an eloquent exhortation on the duties of the religious life, the postulants were presented with the holy habit of St. Dominic.

The ceremony of making first profession followed the reception to the habit. The novices who pronounced their first vows were: Sister M. Mathias (Miss Alice Sheldon of Port Arthur, Texas); Sister M. Clarice (Miss Clarice Sparkman of Houston, Texas); Sister M. Joanna (Miss Kathryn Doherty of San Antonio, Texas); Sister M. Dorothea (Miss Irene Broussard of Orange, Texas); Sister Maureen (Miss Ellen Marie Shea of Riverside, California); Sister M. Teresita (Miss Theresa Von Dohlen of Galveston, Texas).

The retreat for the novices and postulants was conducted by the Rev. L. M. Shea, O.P.

Sister Mary Anna Gallagher was called to her reward, October 30, at the age of ninety-two years. This venerable religious was the sister of the late Most Rev. Nicholas Aloysius Gallagher who labored so many years in the Diocese of Galveston. Sister Mary Gallagher, like her saintly brother left the comforting and edifying memory of a life of exalted virtues. A Solemn Requiem Mass was said in the convent chapel and burial was in the Holy Cross Cemetery, Galveston, Texas.

Four of the Dominican Sisters attended the Dixie Conference held in New Orleans, November 26, 27, and 28. Sister M. Paul of Sacred Heart Academy, Galveston, Texas, read the response to the welcome. Sister M. Adeline and Sister M. Carmel of St. Anthony's high school, Beaumont, Texas, and Sister M. Perpetua of St. Agnes Academy, Houston, Texas, were at the Convention.

Ground was broken for a new addition to the Sacred Heart Convent on the Alameda Road, the Motherhouse of the Dominican Sisters of Texas. The new addition will be given over to the novices and postulants. The building will provide reception rooms, class rooms, novitiate and dormitories for the younger members. The ground was blessed by the Most Rev. Christopher Edward Byrnes, D.D., LL.D. Four months have been given for its completion.

#### **St. Catharine Convent, Springfield, Kentucky**

United in spirit with the thousands who honored our Eucharistic Lord in the great Congress at Cleveland, the Sisters and students at St. Catharine's assembled each evening for Holy Hour. Rev. P. P. Walsh, O.P., conducted the services and in a series of instructions took for his central theme the antiphon, *O Sacrum Convivium*.

Rosary Sunday was marked by the usual solemn procession and by a sermon delivered by Rev. P. V. Flanagan, O.P. Father Flanagan also preached at St. Catharine's on the Feast of Christ the King.

Sister Raphael Huber was called to her eternal reward October 30. Faithfully and well had she helped in the work of the Community for fifty-eight years, in Kentucky, Tennessee, Illinois, Indiana, Iowa and Nebraska. She was a sister of Mother M. Rose, she was co-foundress with Mother Alphonse Lathrop, of Rosary Hill Home for incurables, Hawthorne, N. Y.

Sister Camilla joined the ranks of the Jubilarians when November 15 marked the fiftieth anniversary of her religious profession.

Education week was observed here according to the program outlined by the N.C.W.C. The Chaplain, Rev. W. A. O'Connell, O.P., spoke on the opening day, on the subject "World Peace." Father Flanagan, O.P., spoke on "St. Thomas and Christian Education"; Father Baverso, O.P., on "Religion Persecution in Mexico"; and Father Hall, O.P., on "Problems of Youth." As a part of each day's program, the students of the Junior College and Academy sang national anthems in chorus.



# INDEX TO VOLUME XX, 1935

## PART I

### INDEX OF ARTICLES

Subject	Author	Page
Aim of Education, The .....	Mark Egan .....	M 5
Ball and the Crib, The .....	Urban Corigliano .....	D 227
Ban on a Philosophical Divorce .....	Mathias Cain .....	S 183
Christian Controversy .....	Fabian Mulhern .....	S 163
Church, Peace and War, The .....	Justin Madrick .....	J 101
Church Without Christ? .....	Bernard Sheridan .....	M 40
Creature Faces Creation, A .....	Raphael Gillis .....	S 179
Eternal Life Begins .....	Fabian Mulhern .....	D 232
Heresy of Moderation, The .....	Mark Egan .....	J 97
In the Days of the Knights .....	Reginald Coffey .....	J 114
Joseph Knocks (Verse) .....	Sebastian Carlson .....	D 231
Magnificence of Matrimony, The .....	Vincent F. Hartke .....	D 237
National but not Natural .....	Ignatius Bailey .....	J 108
Novel of Catholicism, The .....	Brendan Larnen .....	S 159
Ordinations .....	.....	J 89
Out of Order .....	Martin Murphy .....	J 120
Peace; Fear Not .....	Sebastian Carlson .....	D 248
Philosophy With a Harmony .....	William Curran .....	S 175
Religion and Gloom .....	Thomas Aquinas Murphy.....	M 14
Restoration—How? .....	John T. Ford.....	M 35
Roman Convert, A .....	Reginald Coffey .....	D 265
Saints and Realism .....	Luke Schneider .....	S 169
Simplicity Amid Sophistication .....	John T. Ford .....	D 243
Soldier and Sanctity, A .....	Donald McMahon .....	D 259
Spiritual Life at its Source .....	Ambrose Sullivan .....	J 91
State Aid for Catholic Schools .....	Fidelis Anderson .....	M 28
Tin Gods .....	Reginald Coffey .....	M 22

### OBITUARY

Bro. Gabriel Robert, O.P. ....	M 48
Rev. Edward Sylvester McGinnis, O.P. ....	J 124
Rev. William Reginald Mahoney, O.P. ....	J 124
Rev. Joseph William Lannen, O.P. ....	J 125
Rev. William Augustine Sullivan, O.P. ....	J 127
Rev. Patrick Benedict Doyle, O.P. ....	D 269
Rev. John Clement Gilroy, O.P. ....	D 270

## PART II

## INDEX OF AUTHORS

Author	Subject	Page
Anderson, Fidelis	State Aid for Catholic Schools	M 28
Bailey, Ignatius	National but not Natural	J 108
Cain, Mathias	Ban on a Philosophical Divorce	S 183
Carlson, Sebastian	"Peace; Fear Not"	D 248
Carlson, Sebastian	Joseph Knocks (Verse)	D 231
Coffey, Reginald	In the Days of the Knights	J 114
Coffey, Reginald	Tin Gods	M 22
Coffey, Reginald	A Roman Convert	D 265
Corigliano, Urban	The Ball and the Crib	D 227
Curran, William	Philosophy with a Harmony	S 175
Egan, Mark	The Aim of Education	M 5
Egan, Mark	The Heresy of Moderation	J 97
Ford, John Thomas	Restoration—How?	M 35
Ford, John Thomas	Simplicity Amid Sophistication	D 243
Gillis, Raphael	A Creature Races Creation	S 179
Hartke, Vincent Ferrer	The Magnificence of Matrimony	D 237
Larnen, Brendan	The Novel of Catholicism	S 159
McMahon, Donald	A Soldier and Sanctity	D 259
Madrick, Justin	The Church, Peace, and War	J 101
Mulhern, Fabian	Christian Controversy	S 163
Mulhern, Fabian	Eternal Life Begins	D 232
Murphy, Martin	Out of Order	J 120
Murphy, Thomas		
Aquinas	Religion and Gloom	M 5
Schneider, Luke	Saints and Realism	S 169
Sheridan, Bernard	Church without Christ?	M 40
Sullivan, Ambrose	Spiritual Life at its Source	S 91

